







THE LIBRARY  
OF  
THE UNIVERSITY  
OF CALIFORNIA  
LOS ANGELES


GIFT OF

William Popper









Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation





QUOTATIONS  
IN THE  
NEW TESTAMENT.





# QUOTATIONS

IN THE

# NEW TESTAMENT

BY

CRAWFORD HOWELL TOY

PROFESSOR IN HARVARD UNIVERSITY

NEW YORK

CHARLES SCRIBNER'S SONS

1884

COPYRIGHT, 1884, BY  
CHARLES SCRIBNER'S SONS.

*Franklin Press:*  
RAND, AVERY, AND COMPANY,  
BOSTON.



725  
2317  
1442

## PREFACE.

---

No proof is needed of the value of the quotations in the New Testament: it is obvious that they help us very greatly to understand the material and the character of the New-Testament thought. They furnish a connecting link between the two great religious creations of the Hebrew race, Israelitism and Christianity. The Hebrew sacred literature, representing the most important period of the old national religious development, came to a close about 150 B.C., after running its course of nearly seven centuries; and two hundred years later arose the Christian literature of the New Testament, embodying the ideas of the new movement set on foot by Jesus of Nazareth. Old Testament and New Testament, though substantially identical in their religious conceptions, represent very different conditions of civilization and culture; they are separated from each other not only by centuries of time, but also by great social and political changes. Throughout these changes, however, the sacred volume of the nation, the Old Testament, preserved its authority as divine revelation, and supreme law of faith and life, for the Christian evangelists and apostles, as well as for the Jewish rabbis. How, then, we naturally ask, do the expounders of the new religious movement deal with the sacred books of their nation, the writings of the ancient prophets and priests and sages? What is their method of interpretation? how do they understand the instructions, exhortations, and predictions of the past?

how do they fit the old order of things into the new? It is the quotations that give us answers to these questions. Fortunately, the New-Testament writers cite the Old Testament so freely, that we can be at no loss to understand what view the leaders of the great religious revolution took of their relation to their national past, and what use they made of the religious material of its literature. There are few books of the Old Covenant that are not quoted in the New, and almost no line of thought in the former, whether theological, ceremonial, or ethical, that is not appropriated by the latter, and somehow woven into its own fabric of thought.<sup>1</sup>

The literature of the subject is not inconsiderable, as may be seen from the list of works given at the end of the Introduction. I have made free use of the most important of these, and desire here to acknowledge my obligations to them in general: where any thing specific has been taken from an author, reference is made to him in the immediate connection.

Many of these books contain valuable material; but none of them give what is needed by an increasingly large public, namely, a general view of the texts, and a precise comparison of the quotation with its original. Only a few go over the whole ground, and these are based in part on defective biblical texts and unsound exegesis. The aim of the present work is to discuss all the quotations in the New Testament, from the Old Testament and from other sources, to give

---

<sup>1</sup> The books not quoted or alluded to are Obadiah, Ezra, Nehemiah, Esther; from the book of Ruth, one fact (David's genealogy, in Matt. i.) is taken, and *Chronicles* was, perhaps, in part also authority for the genealogies; there is mention of an incident from the book of *Jonah* (Matt. xii. 40; Luke xi. 30), and an allusion to *Judges* (in Heb. xi.); and there are, perhaps, allusions to *Lamentations* and *Song of Songs*. Of uncanonical books, there is one citation from *Enoch* (in Jude), and some further use of its material (in *Revelation*), and an apparent reference to *Maccabees* (in Heb. xi.).



the original texts with English translation, and as exact an explanation as possible of the various passages, so that the precise thought of the Old Testament may be set alongside of the use made of it in the New Testament, and the reader thus have all the material before him, and be able to draw his own conclusions. Though I may not always have given a satisfactory account of the relation between the quotation and its original, or settled the questions respecting the Hebrew and Greek texts, my object will have been gained if I shall have succeeded in fairly stating the exegetical problems involved, and pointing out the proper method of solution.

The material might be arranged in two ways: the theological or hermeneutical principles might be stated, and illustrated by examples; or, the quotations might be discussed separately, one by one. The former would make pleasanter reading; but I have chosen the latter, because it seemed necessary that the separate passages should be examined, with the original texts, before the principles involved could be understood. The texts are arranged, therefore, in the order in which they occur in the English Authorized Version of the New Testament; except that, when one Old-Testament passage is quoted several times, all the quotations are treated together under the head of the first-occurring text. The full indexes at the end of the book will enable the reader to find not only any quoted passage, but also all Scripture-passages referred to, and all Hebrew and Greek words discussed. I have not thought it necessary to give statistical tables, but these may easily be made out from the indexes. At some future time I may be able to take up the first of the modes of treatment above mentioned, and examine in detail the principles of the quotations.

No honest student of the Bible can object to a careful and honest sifting of its words, and no believer in God can fear that such a procedure will do harm. In the following discussions I have spoken plainly, yet never, I hope, irreverently. My aim has been to state

what I hold to be the exact truth ; and I ask, from those to whom some of the views here presented may seem strange, a careful examination of the grounds on which they are based. I believe that the ethical-religious power of the Bible will be increased by perfectly free, fair-minded dealing, and by a precise knowledge of what it does or does not say. As its friends, we ought not to wish any thing else than that it should be judged strictly on its own merits ; for to wish any thing else is a confession of weakness. There is too much reason to suppose that the belief which is so prevalent, in the mechanical infallibility of the Bible, is seriously diminishing its legitimate influence over the minds and the lives of men.

C. H. T.

# INTRODUCTION.

---

## § 1. FORMAL PRINCIPLES OF NEW-TESTAMENT QUOTATION.

### I. THE SOURCES OF THE NEW-TESTAMENT TEXT.

1. The quotations in the New Testament, from the Old Testament, are never made immediately from the Hebrew, but always from the Greek or the Aramaic version.

In respect to their origin, they may be conveniently divided into four classes: those which agree with both the Hebrew and the Septuagint; those which agree with the Septuagint against the Hebrew; those which agree with the Hebrew against the Septuagint; and those which agree with neither the Hebrew nor the Septuagint.

The second class, which is by far the largest, must be derived from the Septuagint; and the fourth, from the early Jewish Aramaic version, or from the Septuagint, by free citation. But the first and third cannot be supposed to come from the Hebrew, for two reasons: first, the number and character of the cases in which the New-Testament writers depart from the Hebrew make it difficult to believe that they had this text before them; and, further, it is unlikely that Hebrew, which was a dead language in their time, was known to any of them except Paul, and his citations are almost uniformly from the Greek. Where, then, freedom of quotation will not explain the New-Testament deviations from the Septuagint, it is more natural to refer the citations, not to the Hebrew, but to the only other popular version of the Old Testament then in existence, — the Aramaic.

In order to make these points clearer, let us look at the history and character of the two versions.

2. *The Septuagint.*—When Paul began to write his Epistles, the Septuagint had long been the Bible, the authorized version, of the Jewish world. Begun in Alexandria about B.C. 275, and finished about B.C. 130, it rapidly made its way in the Roman Empire, where Greek was the language of general intercourse, and attained a consideration hardly second to that in which the Hebrew text itself was held. The Gentile Christians inherited this reverence from the Jews; and, four centuries after the beginning of our era, Augustine thought it almost sacrilege that Jerome should undertake to supersede the Greek, and the Old Latin which was made from it, by a new Latin version. It was not only among the Hellenistic or Greek-speaking Jews that the Septuagint was held in high esteem: it was equally honored in Palestine, where, though Aramaic was the vernacular, Greek was generally understood. The evangelists and apostles, writing in Greek for a Greek-speaking public accustomed to the Greek version, naturally cited the Scripture from this version; there are not many of the quotations in which the influence of the Septuagint is not evident.

But, supposing it probable that the New-Testament writers would quote from the Septuagint, the question arises, how nearly we can determine the Greek Old-Testament text of that time; unless we can fix this with some approach to precision, a comparison between it and the New Testament is not possible. The general answer to this question is, that we know the Old-Testament text about as exactly as we know that of the New Testament; for each text the oldest manuscripts belong to the same time,—the middle of the fourth century. But between these and the period when the New Testament came into existence, lies a space of almost three hundred years, during which the two original texts, Old-Testament and New-Testament, went their separate ways, each subject to its own processes of corruption; so that it is conceivable that the relation between quotation and original should be markedly different in the first and fourth centuries. In this interval of three centuries, changes may have taken place in the Septuagint, or in the New Testament, or in both; and the critical problem in our inquiry is, to restore in the two Testaments, if possible, the texts of the first century.



So far as the New Testament is concerned, we may accept the critical results of the best modern editors, particularly Tischendorf and Westcott and Hort, as giving in general the nearest approach now possible to the original; the most recent text, that of Westcott and Hort, based mainly on the oldest manuscripts, may be regarded as representing with substantial fairness the autographs of the authors of the New Testament.

And so also it may be said of the Septuagint text as given in the Vatican manuscript; that it is substantially identical with that of the first century. What may have been the fortunes of the Greek Old Testament from the moment of translation up to the middle of the first century of our era, it would be hard to say, and we are not here concerned to know; we wish to determine in what form it lay before the New-Testament writers. In order to reach the most satisfactory conclusion on this point, we should have a critical edition of the Septuagint, based on a thorough examination of all known manuscripts, versions, and quotations, — a work of enormous labor, for which the material is not yet ready. Failing such an edition,<sup>1</sup> our best guide is the Vatican manuscript (about A.D. 350), which appears to have escaped the more extensive corruptions that befell the Septuagint during the three centuries which followed the appearance of the New Testament. Besides the ordinary errors of copyists to which all manuscripts are subject, the Septuagint was exposed to danger from two special sources, — the corrupting effect of Origen's Hexapla, and the endeavor of Christian scribes to assimilate the Greek Old Testament to the Hebrew of the Old Testament and to the New Testament.

Origen, the father of biblical text-criticism, finding that the universally used Septuagint text of his time differed widely from the Hebrew, conceived the idea of publishing a diglot edition of the Old Testament which should enable the reader to control the Greek text

---

<sup>1</sup> At the last moment I have seen a copy of Paul de Lagarde's edition, in which he undertakes to give the text of Lucian (which he holds to be that used by Chrysostom), after five manuscripts: *α*, Vatican 330, thirteenth century; *β*, Coislinianus tertius, = Holmes 82; *γ*, Chisianus, R. vi. 38, parchment, eleventh century; *δ*, Parisinus 6, = Holmes 118; in addition to which he sometimes refers to *ε*, Zittaviensis, = Holmes 44. In his present publication he gives only the text, but announces an edition containing the critical material. This, though a welcome addition to Septuagint text-literature, is only a preliminary work, and, as the author remarks, can be properly used only in connection with other similar works, such as the recension of Hesychius, which he purposes issuing.

by means of the Hebrew. For this purpose he arranged, in six parallel columns, the Hebrew in Hebrew characters, the Hebrew in Greek characters, and the four Greek versions, Aquila, Symmachus, the Septuagint, and Theodotion. But, while he allowed what the Septuagint had over and above the Hebrew to remain, — though marking such additions with an obelus, — he supplied, from the other Greek versions, those portions of the Hebrew that were not found in the Septuagint, marking them with asterisks to distinguish them from the genuine Septuagint text; and succeeding scribes, neglecting his critical marks, confounded his additions with the genuine material, and produced a corrupt Septuagint text which agreed with the Hebrew far more than was the case in the true Greek text of the Old Testament.

Further, there was a constant tendency, on the part of the Old-Testament scribes, to bring their Greek text into accord with the original biblical Hebrew and Greek, with which they naturally assumed it should be identical. A similar harmonizing process has gone on, as is well known, in the New-Testament manuscripts: when one Gospel differs from another, the two are often made to agree, usually by adding to the shorter account what it lacks of the longer. In the same way the Old-Testament Greek manuscripts were filled out and otherwise modified so as to bring them into agreement with the Hebrew; and passages quoted in the New Testament were assimilated to the text of the latter.

The best illustration of these two classes of corruptions is afforded by the Alexandrian manuscript (of the fifth century A. D.), which carries the process of assimilation so far as to become practically almost worthless for the criticism of the Hebrew text. Thus, to give one striking example of the bold manner in which the harmonizing copyists went to work: in Rom. xi., Paul quotes in verse 34 from Isa. xl. 13, and in verse 35 from Job xli. 3 (Sept. xli. 2), departing somewhat in the latter from the form of the Hebrew; and the Alexandrian manuscript, in order to maintain the New-Testament sequence, adds the Job-quotation from Romans at the end of verse 14 in Isaiah (the same addition is found in the Sinaitic manuscript, S' and S'). These cases of assimilation are so numerous in the Alexandrian that we can never be sure, on its sole authority, that it is giving the true Septuagint text. The same thing is true of a number

of other manuscripts which appear to belong to the same family as the Alexandrian,<sup>1</sup> and the Sinaitic is not entirely free from this critical taint.

We learn from Jerome (Preface to Chronicles), that in his day the Septuagint edition of Hesychius was used in Alexandria and Egypt; that of Lucian, from Constantinople to Antioch; and in Palestine, that of Origen's Hexapla published by Eusebius and Pamphilus (about A. D. 320): this last he regards as the correct text, *incorrupta et immaculata*, while he identifies that of Lucian with the corrupt prehexaplar *κοινή*, or Greek Vulgate. If we could recover Origen's text (which Jerome followed in his second revision of the Latin Old Testament, and which purports to be given in several Septuagint manuscripts), it would be a valuable instrument for the textual criticism of the Septuagint. But even then we should be compelled to judge of the material accessible to us by the evidence furnished by itself. We do not know what material Origen had, or what method he pursued, in the selection of his text; we can take the Hexaplar readings only as part of the evidence before us, to be judged on their own merits; and our final appeal must be to the testimony of the various Septuagint manuscripts themselves.<sup>2</sup>

Among these, the Vatican appears to have the best claim to be considered as giving a genuine Old-Testament Greek text.<sup>3</sup> It shows no traces of having been conformed to the Hebrew of the Old Testament, or to the Greek of the New Testament. In a multitude of cases where it differs from the Hebrew, its readings are commended by their coherency and pertinency; throughout the Old Testament it is clear that the Egyptian translators had before them a Hebrew text which was independent of that which the Masorites have given us, so that the Vatican manuscript is often equivalent to an Alexandrian Hebrew manuscript of the third or second century B. C. It has by no means escaped scribal corruption, nor did the translators always understand their Hebrew original; but in such cases we can often detect the occasion and the extent of the error by comparison

---

<sup>1</sup> For some valuable remarks on classes of Old-Testament Greek manuscripts, see the preface to O. F. Fritzsche's edition of the Septuagint text of Judges: Zürich, 1867.

<sup>2</sup> On the edition of Lucian, see the Prolegomena to Field's edition of the Hexapla.

<sup>3</sup> The Vatican manuscript contains the whole of the Old Testament except Gen. i.-xlv. 28; Ps. cv. (cvi.) 27-cxxxvii. (cxxxviii.) 6; and Maccabees.

with the Hebrew, and in general we shall be led to the conclusion that the Vatican text bears all the marks of genuineness, and of faithful, conscientious work on the part of the Alexandrian translators.

Thus the Vatican, representing the best Septuagint text of the fourth century of our era, will therefore, in all probability, come nearest to the text of the first century. It seems to have escaped the manipulation of the harmonizers; and so far as ordinary scribal errors are concerned, it is true of it, as of the New-Testament Vatican text, that no very important corruptions are likely to have crept in during the three centuries that preceded it. As the New-Testament text may be to some extent controlled by the early versions (Syriac and Latin), so the Greek text of the Old Testament may be in part controlled by the Hebrew, by the other Greek versions, and by the Old Latin. So that we shall not go far astray if we take the Vatican manuscript as representing substantially the Septuagint of the apostles and evangelists, and compare it with our best New-Testament text, using, at the same time, all the critical material at our disposal.

3. *The Aramaic Version.*—That an oral Aramaic version of the Old Testament existed in Palestine in the first century of our era, is almost certain. This is made very probable, in the first place, by the linguistic conditions of the time. The Palestinian Jews had ceased to speak Hebrew, and had adopted Aramaic as their vernacular, at least a hundred years before, and needed an Aramaic translation for their synagogue-service and their daily life, as their Greek-speaking brethren in Alexandria needed and produced a Greek translation. — Further, we should naturally be led to the same conclusion from the history of the later written Aramaic versions or targums. The line of written targums begins with that of Onkelos on the Pentateuch, about A. D. 150, after which comes Jonathan on the Prophets, about 250 A. D.,<sup>1</sup> and then various paraphrases of the Hagiographa some time later. These written versions suppose earlier oral translations out of

---

<sup>1</sup> These are the earliest dates: some critics (as Emanuel Deutsch, article Targums, in *Smith's Bible Dictionary*) hold that there is no trace of written targums before the end of the third century; and Zunz's latest opinion seems to have been about the same as this.

*referred*



which they have sprung, just as the Mishna was the written record of oral explanations of the Law which had been accumulating for generations. We know from the Talmud, that such oral renderings were given in the synagogues: after the scripture had been read in the original, the interpreter (meturgeman or targumist) followed with a translation into the vernacular.<sup>1</sup> Only the Pentateuch, the Prophets, and the five Megilloth (Ruth, Lamentations, Esther, Song of Songs, Ecclesiastes) appear to have been read regularly in the synagogue; but it may be considered probable that the remaining books, particularly Psalms, Proverbs, Job, and Daniel, would be so often referred to in synagogue-discourses, in the rabbinical schools, and elsewhere, that a great part of their contents in the Aramaic form would be familiar to many persons, and especially to students of the Scripture. The synagogue-reading would be a constant source of instruction, as is the case with the readings in the churches now; and in that day, when books were few, and people depended far more than now on their memories, many a Scripture-passage would be retained with verbal accuracy. We may suppose that proverbial sayings and Messianic passages especially would be remembered; there would be scriptural household words then as now. Even a writer well acquainted with the Septuagint would find the familiar Aramaic form of many passages recurring to him; and, if he were writing in Greek, might often naturally take occasion to render his Old-Testament quotation from Aramaic into Greek. — This view derives additional support from the fact that it furnishes an easy explanation of not a few of the New-Testament quotations. The supposition of an Aramaic version is probable in itself, and it gives a clew to the understanding of phenomena in the quotations which it would otherwise be hard to account for. The correspondence of these complementary facts is a strong argument for the correctness of the supposition.

I have spoken of this Aramaic version as an oral one. So far as concerns its validity as a source of New-Testament quotations, it does not matter whether the version was oral or written; but this question is of interest as connected with the history of Bible-translation, and

---

<sup>1</sup> The references to the Talmud are given by Zunz, *Gottesdienstliche Vorträge der Juden*, p. 8.

a brief examination may be given it here. Zunz, who holds to the existence of written targums before the beginning of our era, bases his opinion on the general probability that the Palestinian Jews would require vernacular translations of the Scriptures (*Gottesdienstliche Vorträge der Juden*, pp. 5-10, 330 f.), and on the mention in the Talmud, in the middle of the first century of our era, of a targum on Job, whence might be inferred a still higher antiquity for the first vernacular translations of the Law<sup>1</sup> (pp. 61, 62). Böhl (*Forschungen nach einer Volksbibel zur Zeit Jesu*, Wien, 1873; and *Die A.T.lichen Citate im N. Test.*, Wien, 1878) adopts and elaborates Zunz's view, relying a good deal on the mention of the "Syrian Bible" in the Septuagint appendix to Job. Calling to mind the great consideration which the Septuagint enjoyed in the Jewish world, he supposes that there was a complete Syrian Bible or Jewish-Aramaic Targum, agreeing in the main with the Septuagint, and that from this were drawn most of the New-Testament quotations.

Of these arguments, the only one of force is the first, — that the Palestinian Jews would need a vernacular translation of the Scriptures. But it would not thence follow that the translation must be written. The Egyptian Jews, it is true, had committed their Greek version to writing; but in Palestine the feeling against a written foreign version was stronger. The Palestinians accepted the Septuagint as an accomplished fact made sacred by antiquity, but they might be slow to adopt a vernacular written substitute for the Hebrew original. — We have the express testimony of the Talmud on this point: all explanations or "targums," it is said, were to be oral (*Ferus. Megilloth*, 4, 1); in the synagogue-service, the reader and translator alternated, the former reading the Scripture by verses or paragraphs, the latter rendering it into the vernacular (Zunz: *Gottesdienstl. Vortr.*, p. 8). If this rule were sometimes violated, as Zunz supposes, it could hardly have been to any important extent, and versions so produced could hardly have been widely circulated. — In point of fact, the written targums of which we know were made and introduced at a comparatively late period, and by slow degrees.

---

<sup>1</sup> Zunz refers to *Tosefta Sabb.* cap. 14; *Jer. Sabb.* c. 16, 1; *Sabb. fol.* 115<sup>a</sup>; *Tr. Soferim* 5, 15, where it is said that Rabbi Gamaliel caused a Job-targum to be hidden. Zunz also refers without discussion to the postscript to Job in the Septuagint, mentioned below.

The date of Onkelos is not fixed with certainty, but is probably not earlier than the middle of the second century of our era. There was then an interval of a hundred years before the appearance of the next targum, that of Jonathan on the Prophets; and a still longer interval between this and the targums on the Hagiographa. The tardiness that the Jews showed in accepting these much-needed translations is certainly not favorable to the supposition that similar written versions had been in use for two hundred years or more before Onkelos.

The reference to the targum of Job (*Ferus. Sabb.*, 16, 1) is of too uncertain a character to found an argument on. Gamaliel, it is said, standing on a piece of scaffolding on the sacred mount, had this targum handed him, and immediately ordered the workmen to bury it under the wall. If this story could be accepted as chronologically accurate, and an Aramaic version of Job were really in existence in the time of Gamaliel I. (A. D. 35) or Gamaliel II. (A. D. 75), we could not thence infer that any large number of such versions of Old-Testament books had then been made. We cannot argue that a targum of a Hagiographic book, like Job, would probably be preceded by translations of the more important Law and Prophets; on the contrary, the Jewish feeling of the time makes it more likely that an attempt to render the Scriptures into the vernacular would begin with the least honored division of the Old Testament, the Hagiographa. But the chronology of the Talmud is not sufficiently exact to enable us to rely with confidence on this statement. It is by no means certain which of the many Gamaliels is here meant, nor that we have here an incident of the first century.

The curious postscript to Job in the Septuagint (Job xlii. 18 ff.) reads as follows: "And it is written that he [Job] shall rise again with those whom the Lord shall raise up. This man is interpreted from the Syrian book as dwelling in the land of Ausitis, on the borders of Idumea and Arabia," etc. What this "Syrian book" is, it is hard to say. The expression "is interpreted" (*ἐρμηνεύεται*) would certainly suggest a targum, which is literally an "interpretation." But, on the other hand, the whole passage (taken mostly from Gen. xxxvi.) is in the style, not of Onkelos, but of the later targums; and it is doubtful whether it is a part of the genuine Septuagint text.

In the absence of more definite data, it seems safest to be guided by the known Jewish fear of written vernacular translations as late as the first century, and by the fact that the first of the existent targums does not appear till the second century, or later; and to conclude that the Aramaic versions known to the New-Testament writers were altogether, or with very slight exceptions, oral. They seem, to judge from the specimens given in the translations, to have been, for the most part, literally faithful to the Hebrew; resembling, as we should naturally expect, Onkelos rather than Jonathan.

4. To return now to the four classes of cases mentioned above: in two of these, when the New Testament agrees with the Septuagint against the Hebrew, and when it agrees with the Hebrew against the Septuagint, the origin of the quotation may be considered to be clear: in the former case, it comes from the Septuagint; in the latter, from the Aramaic. So, also, where the New Testament, the Hebrew, and the Septuagint are substantially identical, the quotation, for the reasons already given, must be derived from the Greek rather than from the Hebrew.

Where the three texts, Hebrew, Septuagint, and New-Testament, all differ one from another, five explanations are possible: the New Testament may represent a different Hebrew or a different Septuagint text from ours, or an intentional or unintentional modification of our Hebrew or of our Septuagint, or, finally, an Aramaic translation which departed, for some reason, from the Hebrew independently of the Septuagint.

All these possible explanations have to be kept in mind in dealing with the quotations; the third and fourth are the most probable.

As to the Aramaic translation, the Jewish reverence for the Scripture makes it unlikely that such a version would purposely vary from the Hebrew text of the time. Variations might occur from a misunderstanding of the meaning of the Hebrew, though such errors are not likely to have been considerable; or, the targumist may have had a different Hebrew text from ours, which comes to the same thing as the first of the explanations above mentioned; or, what is more likely, inaccuracy of remembrance, or a free mode of citation, might produce a quotation differing from the Aramaic, and therefore from the Hebrew.

Now, as has already been pointed out, it is not likely that the



New-Testament writers used the Old-Testament Hebrew text at all : even the Epistles of Paul show no trace of such use. Nor, supposing them to have used it, is it probable that the Hebrew text of that time differed, to any important extent, from ours. The Masoretic text dates from about the seventh century of our era, so that more than five hundred years intervened between it and the New-Testament times. But during the whole of this interval there existed a well-established text-tradition : the words and letters of the sacred books were scrupulously and intelligently guarded (the fancy that the Jews altered the text for dogmatic reasons has long since been abandoned), and the only source of corruption was scribal error, reduced to a minimum. Yet scribal corruption is always possible ; and it is conceivable that a New-Testament writer has preserved a true reading of the Hebrew, current in his time, which the Masoretic text exhibits in corrupt form. Whether this is so, must be decided from the evidence in each particular case.

Substantially the same remark is to be made of the Greek text, — the probability is, that in its best form, that of the Vatican manuscript, it does not differ greatly from that of the writers of the New Testament. Considering the free manner of citing then common, we shall be more inclined to refer differences between the New Testament and the Septuagint to the former than to the latter.

The New Testament furnishes abundant evidence of modification of the Old-Testament text by its writers, sometimes unintentional, as would be natural in quoting from memory ; sometimes intentional, to bring out into prominence an idea supposed to be contained in the original, or to obtain a form adapted to the purposes of the discourse, — a freedom perfectly consistent with the desire and purpose to be faithful to the original.

There are only a few of the New-Testament quotations which may not be explained with reasonable probability in accordance with the facts above stated. I think that an examination of all the material will show that none of the citations are directly from the Hebrew, though there are not many cases where the meaning of the original is entirely missed or materially modified.

## II. FREE MANNER OF CITING.

The New-Testament writers allow themselves certain freedoms with the Old-Testament text, in the way of abridgment, condensation, expansion, and combination of different passages into one. Examples of all these procedures will be found in the texts within discussed. (See Matt. ii. 23; Luke i. 76; John xii. 40; Acts iii. 25, vii. 32; Rom. ix. 25, 26, 33, x. 6-8; 1 Cor. xv. 45; Gal. iii. 8; Heb. x. 37, 38.)

This method of citation results from several causes,—from the habit of quoting from memory, a consequence of the rareness of books; from the fresh enthusiasm and earnestness of the writers, and their relation to the Old Testament; and from their hermeneutical principles (on this point see below, § 2). — Quotation from memory was undoubtedly of not infrequent occurrence, and may account for the slighter modifications of the New-Testament text, such as the omission or insertion of conjunctions and prepositions, the substitution of a synonym for a noun or verb, or even such an alteration as an inversion of clauses. But no great emphasis is to be laid on this consideration; for so many of the quotations show verbal agreement with the Septuagint, for example, that we must suppose either that they were made from a written text, or, if not, that the memory of the writers was very accurate. In general, it is safe to seek for other sources of the modifications. — The attitude of the New-Testament writers towards the Scripture would account for some of these text-changes. For them, it was the one thesaurus of truth. They had almost no other books. The words of the Old Testament had become a part of their mental furniture, and they used them to a certain extent with the freedom with which they used their own ideas. They would naturally throw in words, or give turns to expressions, that would bring out the ideas they supposed to be contained in the text.<sup>1</sup> This was the more natural from the peculiar

---

<sup>1</sup> A flagrant example of this sort of citation in our own times is found in the turn often given to 1 Thess. v. 22: "Abstain from all appearance of evil" (King James's version); which, to bring out clearly the supposed meaning, is transformed into, "Abstain from even the very appearance of evil." So the favorite passage (Hab. ii. 14), "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,"

ideas of interpretation which then prevailed, which allowed one to bring out of the Scripture-text any meaning that the words could possibly be made to bear. (See Matt. ii. 6 ; Heb. xii. 21.) — In such procedures, there is no intentional alteration of the sense of the Scriptures: no trace of purpose to misstate the meaning of quotations appears anywhere in the New Testament. Citations are made in good faith, and with general accuracy, from the versions which were familiar to the writers ; and the changes made were such as were believed to bring out the meaning into stronger relief.

## § 2. HERMENEUTICAL PRINCIPLES.

1. The New-Testament writers, superior as they are to their contemporary countrymen in clearness and elevation of religious conception, in ethical precision, in the practical, effective side of teaching, in enthusiasm, intensity, and impelling power, — in a word, in all the content of the religious consciousness, — are yet, in the ordinary processes of thinking, men of their time. As expounders of religion, they belong to the whole world and to all time ; as logicians, they belong to the first century. The essence of their writing is the divine spirit of love and righteousness that filled their souls, the outer shell is the intellectual form in which the spirit found expression in words. Their comprehension of the deeper spirit of the Old-Testament thought is one thing: the logical method by which they sought formally to extract it is quite another. As, without being Greeks, they wrote in the Greek of the day, so (with the exception of Paul), without being rabbinical, they thought in the rabbinical forms of the day. Their Scripture exegesis is substantially that which we find in the Talmud, — the same methods and principles, and, to some extent, the same results. In addition to this, they are affected in a special manner by their Messianic belief, that is, by the fact that for them (as was not the case with the Jewish expounders of the Scripture) the Messiah had already appeared, and his earthly career was known. We may consider briefly each of these points.

---

becomes, by emphasis, "The earth . . . as the waters cover the face of the great and mighty deep."

2. *The Rabbinical Exegesis.*—This has been so often described that it will be unnecessary here to do more than call attention to its principal features and its grounds. These are not peculiar to the Jews, but belong more or less to that whole period, certainly to all circles that had not come under the influence of the more exact tendency of Greek thought which had begun to develop itself in Alexandria. The Church father was at one, in this respect, with the Talmudical tanna, or traditional teacher: their method was a part of the intellectual culture of the times. — The basis on which this exegesis rested was twofold, — profound reverence for the Scripture, and an unhistorical, unscientific mode of studying it. The devout student of that day believed that the sacred oracles contained all truth, and it was only a matter of patience to find in them all that it concerned man to know. It was a feeling akin to that expressed in the famous word by which, according to the legend, the Calif Omar decided the fate of the books of the Alexandrian Library: “If they contain what is in the Kuran, they are unnecessary; if not, they are injurious.” Even to-day, in Austria, it is from the Talmud (which gradually usurped the place of the Bible with one portion of the Jews) that the youth among the sterner orthodox learn geography, astronomy, law, and all science. In the first century, a similar feeling led men to look to the Scripture for all important facts of life and history. It was the Jews’ strong conviction of the absolute *perfection* of the Law and the Prophets that led them to reject Jesus of Nazareth when he claimed to be a teacher from God above the Law. There could be nothing, they held, that God had not already given them in his book. They felt themselves superior to the rest of the world, in that they possessed a written revelation of the divine will, which was to be a sufficient guide in all their beliefs and acts. It would have been, for them, sacrilege to believe that there was any thing good which the Scripture did not contain. And the Scripture would have been a competent spiritual guide if they had pursued the proper method of interpretation, if they had sought by established rules of grammar and exegesis to discover their author’s precise meaning, if they had attended to the historical setting of the sacred words. But they were far from pursuing any such method; nor must we blame them overmuch if they followed the principles of their time, — it is what expositors have always done. There was then no



historical criticism or exegesis: these sciences were not born till long afterwards. There was no recognized principle of interpretation to check men in their endeavors to find in the Bible what they wanted. There was no connected exposition: passages were interpreted as they happened to occur in discourse, and there was no opportunity to work out a scientific hermeneutical system. Hence there arose an arbitrary Scripture-exegesis, the necessary result of reverence for the book uncontrolled by sound principles of interpretation. The exegesis naturally took the two directions of literalness and spiritualizing, which, though seemingly mutually contradictory, are the necessary outcome of the rabbinical feeling. Reverence for the Scripture emphasizes its letter; but also, when a desired truth does not offer itself from the letter, seeks to discover a hidden meaning. On the one hand, each sentence, each word of Scripture, was invested with an independent meaning, which it retained even when wrested from its proper position in the discourse, and placed in other surroundings; on the other hand, each sentence or word became a mysterious sign of such ideas as the devout but undirected imagination of the reader demanded. The whole method of exegesis may be summed up in the principle, that every sentence and every word of the Scripture was credited with any meaning that it could possibly be made to bear; and the interpreter selected the literal or the allegorical sense, or any other that suited his argument. For examples in the Talmud, see Berakoth 4<sup>b</sup> (Michael, Dan. ix. 21), 5<sup>b</sup> (Ps. xvii. 14), 6<sup>b</sup> (Eccles. xii. 13), 14<sup>b</sup>, 15<sup>a</sup> (Ps. xxvi. 6; compare, by way of contrast, Matt. xi. 29); in the New Testament, 1 Cor. xiv. 21; Gal. iii. 16, iv. 22-26. The New-Testament method is the same in general as that of the Talmud, only far more cautious and reserved, a result that is due to the greater dignity and living power of its subject-matter.

3. *Influence of the Messianic Idea.*—The earliest Jewish literature of the Christian period—for example, the targum of Onkelos (c. A. D. 150)—contains Messianic interpretation of the Old Testament. This had begun, as far as we can judge from the remains of the pre-Christian literature, in the second century B. C. The prophetic promises of a glorious future for Israel, finding no literal fulfilment, were deferred and re-stated from time to time by the expounders. The Book of Daniel (c. B. C. 164) transforms the

seventy years of Jeremiah (Jer. xxix. 10) into seventy year-weeks, four hundred and ninety years (Dan. ix. 2, 24), with the expectation that the period is to end during that generation (Dan. ix. 27, xii. 11), but without mention of a personal Messiah (the "one like a son of man," vii. 13, 14, seems, from verse 27, to be the nation Israel, or, rather, the faithful part of it). In the Sibylline Oracles, however, and in Enoch (*c.* B. C. 130) the personal conception of the Deliverer is found distinctly stated: it was a revival of the predictions of Isaiah and Micah respecting a king who was to conquer the Gentiles, and reign over the purified and glorified Israel. These books make no references to Old-Testament passages; but in the schools, where discussions of Scripture-texts formed a part of the course of instruction, a system of Messianic interpretation would naturally spring up, and of this we have the results in the targums and the Talmud. The general principle of interpretation seems to have been, that every Old-Testament reference to a lofty future for Israel was to be regarded as a prediction of the Messianic time; and every mention of a personal head of the re-established nation, as a prediction of the Messiah. In general, the rabbinical teaching concerning the Messiah was, that no one knew the day of his coming, that this day should be preceded by wars, that the Messiah should suffer, and that all the Gentiles should be brought under the Law. For the talmudical references, see the "*Horæ Hebraicæ et Talmudicæ*" of Lightfoot and Schötgen; Buxtorf's *Lexicon Chaldaicum*, s. v. משיח; Barclay's "The Talmud;" Schuhl's "*Sentences du Talmud.*"

In the case of the New-Testament writers, who held the general Messianic views of their time, the Messianic quotation was stimulated by the fact that they had before them the Messiah's life. All the important events of this life, they believed, were predicted in the Scripture, and they were not left merely to surmise that such and such passages were of Messianic import; knowing the events of the Christ's earthly career, they could compare them with the Old Testament, and find the anticipation of them in the Prophets. His coming was synonymous with the foretold redemption of Israel, his work was the essence of the Old-Testament thought. Besides the predictions of a kingly leader, all those passages that describe the sufferings of God's saints, those that contain names and expressions connected with the life of Jesus Christ, all that in any way recalled the experi-

ences or the words of the Master, would naturally be regarded as prophetic delineations of him and his work. The current system of Scripture-interpretation favored such a use of the Old-Testament material. There was no attempt to fix the historical sense of the Bible with precision. The deeper the reverence for the departed Lord and for the divine word, the greater the disposition to find him everywhere. Any thing else would have been unnatural for that time and for those men.

4. It is obvious that we must distinguish between the biblical interpretation of the evangelists and apostles, and their authority as historians and teachers of ethics and religion. Paul's expositions of justification by faith (Rom. i.-viii.), of love as the essence of religion (1 Cor. xiii.), and of Christian liberty (Gal. v.), are not less admirable because he does not write the Greek of Thucydides, or because he did not know the Copernican system, or because his exegesis is not conformed to scientific rules. Interpretation is as really a human and a modern science as astronomy or chemistry ; and to demand of the New-Testament writers that they shall practise the historical methods of our day is to wish to tear them from their surroundings, and strip them of their human naturalness. It is an equal injustice to undervalue their religious power because of their ignorance of scientific methods, or to ascribe to them scientific knowledge because of the reverence we feel for them as religious teachers. We must accept the local setting of their teaching as a part of their human shape ; and be content to take the spiritual essence of their thought, undisturbed by the peculiar forms which it received from the times. Here we are dealing with them only as interpreters of the Old Testament ; and the only question to be answered is, how far they have given the sense of the passages they cite.

The meaning of the Old Testament can be discovered only by the application of the rules of sound interpretation. The true reading of the Hebrew text must be fixed by the principles of Old-Testament textual criticism ; the significations of the Hebrew words must be determined by the facts of Hebrew lexicography ; for the translation, we must have recourse to Hebrew grammar ; and for the sense, we must depend on the science of Old-Testament exegesis, whose principles are derived from the study of the Old-Testament text. These principles are sufficiently well-known and clear to enable us, in most

cases, to determine the meaning of the Hebrew with reasonable certainty. The Old Testament is to be made its own interpreter. The Messianic passages, for example, that is, those which relate to the hope of Israel's coming deliverance and blessedness, will always bear on their face not only their Messianic character, but also the particular nature and the extent of their Messianic expectation. Whether the promised glory is to be national or individual, political or religious or both, whether it is to be effected by a political monarch or in some other way, whether it is to occur in a short time or only after a long period, is determinable from the context with little less than certainty. The prophet, seer, or psalmist writes with no vagueness: he has in mind a definite picture, and describes it in clear words. There is no room, in the Old-Testament thought, for a double sense: such a thing is out of keeping with the tone of the predictions, even in the case of the Daniel-apocalypse, where, with all the symbolic material and allusional expressions, the main meaning is simple and clear. The hopes for their people that the prophets founded on their faith in God, and on their conception of the situation and needs of the nation, were quite definite. They meant to say, and they did distinctly say, one thing; and what that was, we may discover, and compare with it the New-Testament interpretation.

In considering the New Testament dealing with the Old Testament, we must distinguish between the spiritual thought and hopes of the prophets, and the local national form in which they were clothed. In point of fact, the prophets announced the complete restoration of the Israelitish nationality, with political power and glory, with religious leadership and general pre-eminence over the other nations. The idea of religious re-creation was always prominent, but it was never dissociated from the expectation of political regeneration. The nation was to be exemplary in obedience to the divine law; and by its enlightenment, its holiness, and its suffering, was to lead foreign nations to the truth, and be their recognized head. Now, politically, all these hopes were cruelly disappointed: the Israelitish nation went steadily down (with one brief stay, in the Maccabean period) till its extinction by the Romans. But the other side of the prophetic expectation was fulfilled in a very remarkable manner. Israel did become, through Jesus and Christianity, the religious teacher of the world; not in the way the prophets looked



for, but still in a very real way. Moreover, this religious victory was a direct result of the religious principles announced by the prophets. It was no accident that Christianity was the daughter of Judaism; the deeper inner life of Israel ran its course according to a definite law, and flowered out into Christianity by the very principle of its being. History offers no grander picture than the religious life of Israel: the prophets, for four centuries or more, pouring out their souls in passionate longing for the ideal State, upbraiding, encouraging, denouncing, urging, dragging the nation with unflagging enthusiasm and hopefulness towards a splendid future, in which political supremacy went hand in hand with ethical-religious purity; the slow but sure vanishing of the people's political life as the centuries passed; and finally, when the situation seemed hopeless, Christianity starting into life, the embodiment of the prophets' religious longing, the realization, on a scale of which they had not dreamed, of the best that they had announced for their own people and for all the world. — This is a harmony far more wonderful than the mechanical fulfilment of predictions respecting the life of the Messiah. The great miracle is Jesus himself as the fulfilment of the essential prophetic thought, not that this or that event of his life should have been literally predicted. Christianity is the complement and consummation of the old Israelitism: this is the most striking fact that comes out from the comparison between the Old Testament and the New. — This fulfilment is brought out in the New Testament, though in most cases by, or in connection with, a method of interpretation that cannot be called legitimate. The natural, historical interpretation seeming to them not to yield satisfactory results, the New-Testament writers spiritualize; but faulty exegesis is no great matter alongside of the power of their theme, and the inspiration of their pure and strong spiritual thought.

We must judge the New-Testament writers by the strictest rules of grammatical and historical exposition. Nor can we pursue any other method with the Scriptural citations of him whose words are most sacred, — Jesus himself, the essence of whose life and utterances is truth. He who seized on the spiritual germ of the Old-Testament thought, and gave it living energy, who touched the core of man's religious life, whose teaching was the pure reflection of his sustained communion with God, — does he also follow the hermeneu-



toal principles and share the hermeneutical opinions of his day? It is a question that can be answered only by an examination of his references to the Old Testament, in so far as we may suppose that he is correctly reported in the Gospels.<sup>1</sup> We must compare them with the original passages interpreted according to what we hold to be the best canons of hermeneutical science. The comparison must be made with all caution, humility, and reverence; but the science of hermeneutics must be the final authority, even if it should seem to us to come in conflict with him. To take any other position, out of reverence for his person, would be to deny his spirit, and forget his teaching; to assume his interpretation of the Old Testament to be final authority, is to assume that which can be proved only by investigation. The Bible itself nowhere teaches that a holy man, sent with a message from God, or a son of God, the embodiment of the divine, would be lifted above the ordinary conditions of human life. It must not be forgotten, that we are dealing with the visible phenomena of the Master's human life, not with the mystery of his personality. The physical, social, and intellectual conditions of the life of Jesus were those of the first century of our era, in Palestine. Because he lived then and there, he spoke Aramaic instead of Hebrew or Greek, he grew up in a certain intellectual atmosphere, he adopted a certain mode of life, his teaching assumed a certain outward shape, he attacked certain vices, he gathered about him a certain circle of friends and disciples. As an individual man, he had of necessity a definite, restricted intellectual outfit and outlook: and these could be only those of his day and generation. To think of him as acquainted with modern science, or rather with perfect science, is to destroy his human individuality, and go in the teeth of the record. If he did not know the day of consummation (Matt. xxiv. 36), why should he be supposed to know the science of the criticism of the Old Testa-

---

<sup>1</sup> In some cases, his words appear to have been added to and colored by the oral tradition. To mention one example: a comparison between Matt. xii. 39, 40, and Luke xi. 29, 30, makes it probable that Jesus himself said only that Jonah was a sign to the Ninevites by his preaching; and the tradition added the parallel between the prophet's three days' stay in the fish's belly, and the abode of the Son of man for the same period in the heart of the earth. Such expansions of his words may often have been made unconsciously; we must judge in each case whether it is probable that this process of coloring has taken place.

ment, which began to exist centuries after his death? As teacher of spiritual truth, sent from God and full of God, he is universal: as logician and critic, he belongs to his own times. We may safely appeal to him for support when we say that true reverence for his person and teaching is not incompatible with the most thorough and independent investigation of his words. His own test of discipleship is oneness of spirit with him, not formal recognition and laudation (Matt. vii. 21). If the question were of the date and authorship of a psalm (Matt. xxii. 43), can we doubt that he would say, Follow the teaching of sound science, and not the Jewish tradition?

As to the critical opinions of the New-Testament writers, there is no reason to doubt that they were those of the Jews of the time (nearly what is now known as the Christian traditional view). According to the Talmud,<sup>1</sup> the Pentateuch was written by Moses (except the eight last verses, which were added by Joshua); the books of Joshua, Isaiah, Jeremiah, Ezekiel, the twelve Minor Prophets, Daniel, Ezra, Nehemiah, by the men whose names they bear (except that the five last verses of Joshua were added by Eleazar and Phinehas); Samuel, by Samuel, Gad, and Nathan; the Psalms, by David, Adam, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, and the three sons of Korah; Proverbs, Song of Songs, Ecclesiastes, by Solomon; Ruth, by Samuel; Lamentations, by Jeremiah; Esther, by the men of the Great Synagogue; Chronicles, by Ezra. This, in general, was doubtless the received opinion in the first century,<sup>2</sup> and must have been held by the New-Testament writers. Nobody then doubted that Moses wrote the Pentateuch, and David the psalms which are ascribed to him in the titles; it had not occurred to any man to examine such questions. — We have no occasion, however, to take this critical view into consideration here; for, in the first place, the New-Testament textual and hermeneutical manner of dealing with the Old Testament (with which alone we are here concerned) is not materially affected by questions of date and authorship; and, in the second place, if the New-Testament writers hold

<sup>1</sup> Baba Bathra 14<sup>b</sup>, Makkoth 11<sup>a</sup>, Menahoth 30<sup>a</sup>.

<sup>2</sup> There were discussions in the schools, throughout the first century, as to the canonicity of certain books, especially Song of Songs and Ecclesiastes; but this does not seem to have affected the question of authorship.

the traditional critical opinions of their time, and if these opinions should not agree with the results of scientific inquiry, their credit and authority as religious teachers is no way thereby impugned: we must take their critical method, as we take their exegetical, as the local framework of their real thought. It was clearly not their purpose to teach either exegesis or criticism.

5. *Formulas of Quotation.*—A tabulation and discussion of the formulas by which the quotations are introduced would be useful if it should throw special light on the estimation in which the New-Testament writers held the Hebrew Scriptures, and the use they made of them. But this is not the case. We know, from the general tone of the New Testament, that it regards the Old Testament, as all Jews then did, as the revealed and inspired word of God, and clothed with his authority. We know that the New Testament accepts the current opinion of the time as to the authorship of the various Hebrew books. On these points we get no new light from a detailed examination of the formulas.—We get as little light on the question, whether the Old-Testament passages are cited as direct predictions, or authoritative divine utterances, respecting the persons, events, rules, or propositions, in connection with which they are quoted; or whether these last are regarded only as illustrations of the Old-Testament word. This question must be decided from the context in every case; and it is not till we have settled it from general considerations that we can determine definitely what the significance of the formula is. Thus, the apparently simple expression, "that it might be fulfilled," in Matt. i. 22, has been variously understood. Palfrey (*Judaism and Christianity*) holds that it indicates only an application, by the Evangelist, of Isaiah's words to an event different from that of which the prophet used them; Alford (*Greek Testament*) thinks it beyond doubt that the expression denotes, in the mind of the Evangelist, a direct and literal prediction by Isaiah; in the opinion of Turpie (*The New-Testament View of the Old*), what is involved is "a certain connection between this last-mentioned matter and that mentioned before."

It seems impossible to lay down any universal rule for the meaning of the formulas. Surenhusius' attempt to find for each New-Testament formula a corresponding Talmudical, and to assign a definite significance to each, is generally admitted to be unsuccessful;

his precise rabbinical definitions are not warranted by the facts, and, if they were, it would be unsafe to assume that the New Testament everywhere employs the scientific expressions of the schools. Palfrey endeavors to show,<sup>1</sup> from classic, Syriac, and Jewish writings, that the common practice of that time was to cite as fulfilment what was regarded as only illustration. If this could be shown for the Talmud, it might help us to form a canon of interpretation for the New Testament. But the same uncertainty exists in the quotations of the Talmud as in those of the New Testament. We cannot transfer our feeling to those times, and say, that, because we should have cited a later fact merely as an illustration of the principle contained in an earlier, therefore this was the procedure of Jews of the four or five first centuries. On the contrary, it may well be that they looked on many things in the Scripture as predictions that we should treat differently.

It may be regarded as probable, that the New-Testament conception of the relation of the quotation to its original is the current Jewish one of the day, and must be gathered from a wide reading of the literature; we must be guided by sympathy with the feeling of the writers, rather than by definitions that we may attach to the formulas. The choice of a particular formula in the New Testament is determined, not according to any rigorous system of scientific use, but by the natural proprieties of the discourse. The differences between various expressions, such as, "that it might be fulfilled," "thus it is written," "this is he that was spoken of by the prophet," "the Scripture says," will be found to be rather rhetorical than logical; and the tone of the passage will commonly enable us to determine whether or not the Old-Testament word is cited as a prediction.

Those who wish to examine the formulas in detail are referred to the works of Surenhusius, Davidson, and Turpie, mentioned below in the list of books: Turpie gives the statistics at wearisome length, Surenhusius cites the Talmudical parallels, and Davidson makes some judicious remarks on the classification of formulas.

---

<sup>1</sup> See his learned and attractive discussions in his "Lowell Lectures on the Evidences of Christianity," vol. ii.; and his "Relation between Judaism and Christianity," pp. 17-33.



### § 3. CHARACTERS OF THE QUOTATIONS IN THE SEVERAL NEW-TESTAMENT BOOKS.

While the whole body of New-Testament quotations has certain general characteristics, such as are above described (§§ 1, 2), each book shows peculiarities in its citations, depending on its subject-matter (whether narration, argument, or exhortation), the style and aim of the author (whether these lead him to cite literally or freely), and his linguistic relations (whether he cites the Greek or the Aramaic version). These will appear in the examination of the various passages, but may here be briefly named and classified. The books divide themselves naturally into the following groups: the Gospels; the Acts; the Epistles of Paul; the Catholic and Pastoral Epistles; the Apocalypse.

*The Gospels.*—The quotations by the Evangelists themselves, relating to the life of Christ, are all from the Prophets and Psalms, except Luke ii. 23, 24, from Exod. xiii. 2; Lev. xii. 8 (offering of doves on the birth of a child); and perhaps Jno. xix. 36, from Exod. xii. 46 ("a bone of him shall not be broken"). The citations from the Law, with the above exceptions, are in the course of legal and ethical discussions by Jesus; and the mass of his quotations also are from the Prophets and Psalms.

This fact, in contrast with Paul's appeals to the Pentateuch (see below), may be taken to indicate that the Evangelists represent the popular, or unlearned, conception of the Messiah, as he was held to be portrayed in the Prophets and Psalms. The events of his life which are considered to correspond to Old-Testament passages are simply marked as proof that he was the fulfilment of the Messianic predictions. The Evangelists (with a partial exception in the case of John) are purely biographers, not trained in rabbinical methods of reasoning, and only concerned to note with objective simplicity the facts in the Messiah's career. The following table will show their relations to one another in respect to the material of quotation:—

Peculiar to Matthew :	i. 23, ii. 6, ii. 15, ii. 18, ii. 23, iv. 15, 16, viii. 17, ix. 13	
(and xii. 7), xii. 18-21, xiii. 35, xvi. 27, xviii. 16, xxi. 16, xxvii. 9, 10		15
Peculiar to Mark :	ix. 48 . . . . .	1



Peculiar to Luke: i. 17, ii. 23, ii. 24, iv. 18, 19, xxii. 37, xxiii. 46 . . . . .	6
Peculiar to John: ii. 17, vi. 31, vi. 45, vii. 38, viii. 17, x. 34, xii. 38, xiii. 18, xv. 25, xix. 24, xix. 36, xix. 37 . . . . .	12
Peculiar to Matthew and Mark: xiii. 14, 15 (iv. 12), xv. 4 (vii. 10), xv. 8, 9 (vii. 6, 7), xix. 4 (x. 6), xix. 5 (x. 7, 8), xix. 7 (x. 4), xxi. 42 (xii. 10, 11), xxii. 32 (xii. 26), xxvi. 31 (xiv. 27), xxvi. 38 (xiv. 34), xxvii. 46 (xv. 34) . . . . .	11
Peculiar to Matthew and Luke: iv. 4 (iv. 4), iv. 6 (iv. 10, 11), iv. 7 (iv. 12), iv. 10 (iv. 8) . . . . .	4
Peculiar to Matthew and John: xxi. 5 (xii. 14, 15), xxvii. 35 (xix. 24) . . . . .	2
Peculiar to Matthew, Mark, and Luke: xi. 10 (i. 2; i. 17, and vii. 27), xv. 4, and xix. 18, 19 (vii. 10, and x. 19; xviii. 20) [two quotations], xix. 19, and xxii. 39 (xii. 31; x. 27), xxi. 13 (xi. 17; xix. 46) [two quotations], xxi. 33 (xii. 2; xx. 9), xxi. 42 (xii. 10, 11; xx. 17), xxii. 24 (xii. 19; xx. 28), xxii. 37 (xii. 29, 30; x. 27), xxii. 44 (xii. 36; xx. 42, 43), xxiv. (xiii.; xvii., xxi.) . . . . .	11
Common to Matthew, Mark, Luke, and John: iii. 3 (i. 3; iii. 4-6; i. 23), xiii. 14, 15 (iv. 12; viii. 10; xii. 40), xxi. 9, and xxiii. 38 (xi. 9; xix. 38; xii. 13) . . . . .	3

*The Synoptics*, as appears from the table, are to be put by themselves into a sub-group; they are nearer to one another, in their material of quotations, than any one of them is to John. They further differ from the Fourth Gospel in the literalness of their citations. The resemblance in material between Matthew and Mark, again, is greater than that between them and Luke. The relations of the Synoptics to the versions are various (see below, under each).

*Matthew* cites generally, possibly always, from an Aramaic version. The passages in which he is identical with the Septuagint are mostly of so simple a character that the Aramaic may easily have agreed with the latter (see Matt. iv. 4, iv. 6, xxi. 9, 13, 16, 42); in some cases, as Matt. xiii. 14, 15, this is less likely, though not impossible. Supposing an original Aramaic Matthew, its citations would appear in our present Gospel as translations from Aramaic into Greek; but then, we are not sure of the extent of the original Matthew, nor is it unlikely that the Greek translator would sometimes adopt the Septuagint form of a citation.—Of the quotations proper in this Gospel, about ten, or one-fourth of the whole, are made by the Evangelist himself; the rest belong to Jesus, except three, of which two are made by the Jews, and one by John the Baptist. The citations of the Evangelist (i. 23, ii. 15, ii. 18, ii. 23, iv. 15, 16, viii. 17, xii. 18-21, xiii. 35, xxi. 5, xxvii. 9, 10) are all intended to

prove the Messiahship of Jesus, and they are all characterized by a mechanical literalness, especially those that are peculiar to him: he alone finds in the Old Testament the birth from a virgin, the return from Egypt, the lamentation over the Bethlehem children, the reference to the abode of Jesus in Nazareth and his preaching in Galilee, his bearing of men's bodily diseases, his desire to avoid popular disturbances, his habit of teaching by parables, and the purchase of the potter's field; in all these cases he passes over the broad spiritual meaning of the Old Testament, in order to seize on some local, unimportant point of connection which he supposes to exist between the Scripture and the life of the Christ. His naïvely mechanical method of citation stands in striking contrast with the profound spirituality of Jesus' own treatment of the Jewish Scriptures. See especially the opening section, chapters i., ii., though the examples are by no means confined to this section, but are found throughout the book.

*Mark* himself cites only two texts (i. 2, 3), both relating to John the Baptist, of which the first is quoted in Matthew by Jesus, and the second by John. He thus prefers to exhibit simply the life of Jesus, his acts and words, without specially pointing out his Messianic character. Mark's citations often agree with those of Matthew; though he is, as a rule, freer, less literal than the latter. In one case (i. 2) he seems to follow an Aramaic version, and may possibly have done so in others; but he generally cites from the Septuagint.

*Luke* decidedly follows the Septuagint, yet appears in several passages (i. 17, iv. 8, vii. 27, xxii. 37, xxiii. 46), to be influenced by the Aramaic, guided, probably, in such cases, by a traditional form of the quoted text. The short passages above mentioned may have come to Luke from Palestinian sources, and fixed in an Aramaic form which he rendered into Greek, while for the most part he took his material directly from the Septuagint. — He himself makes only three direct references to the Old Testament; two in explanation of the consecration-offering (ii. 23, 24), and one respecting John the Baptist (iii. 4-6). Like Mark, and unlike Matthew, he is not a Messianic commentator. — He holds himself less strictly to the original than the other Synoptics, allowing himself sometimes considerable freedom in citation (see i. 17, and perhaps iv. 18, 19); he is less of a chronicler, and more of an historian, with effort at literary form. —

Of the quotations peculiar to him, two (i. 17, comparison between John and Elijah, by the Angel Gabriel; and ii. 23, 24, consecration-offering) may be set down to his desire for historical fulness; one (iv. 18, 19, Jesus' mission to the poor and distressed), to his purpose to bring out the humanitarian side of the work of the Christ; one (xxiii. 46, "Father, into thy hands I commit my spirit") presents the last moment of Jesus in a calmer, more trustful aspect, in contrast with the cry of anguish found in Matthew and Mark; and one (xxii. 37, "he was reckoned with transgressors") offers nothing special. Occasionally, as in iii. 4-6, he is much fuller than the other Synoptics.

*John* stands apart from the other Evangelists in materials and manner of citation. He has only two quotations in common with Matthew alone, and three in common with all the Synoptics. — He deals very freely with the Old-Testament (Septuagint) text (see ii. 17, vi. 45, vii. 38, xiii. 18, xix. 36); concerned only with the substance, he is not careful of verbal exactness. — At the same time he resembles Matthew in his anxiety to find literal parallels between the Old Testament and the life of Jesus, though he goes his own way in the selection of points of contact, in accordance with his different conception of the Christ; see the little group of citations in xix. 24, 36, 37, especially xix. 24, where the other Evangelists mention the fact (the dividing of the garments by lot at the cross), but John alone sees in it the fulfilment of a prediction. — He follows the Septuagint (except apparently in xix. 37), as was natural in one writing for a non-Jewish public.

*Acts* takes its citations (with a single exception, xiii. 47) from the Septuagint. They occur in the speeches of Peter, Stephen, Paul, and James, and in the narrative of the eunuch. Those of Peter (except i. 20, referring to Judas) and James, and most of Paul's, are Messianic, and are characterized by the same neglect of the Old-Testament historical relations which we find in the Gospels. Stephen's speech (vii.) is simply an historical sketch, and says nothing of fulfilment of predictions; and so, in part, is Paul's address at Antioch (xiii.), but the latter falls into a line of rabbinical exegesis, like that which he gives in his Epistles.

The hermeneutical character of *Paul's* quotations naturally varies somewhat with the nature of their subject-matter. In the hortatory parts of his epistles, the citations are commonly literal and simple: there is no occasion for exegesis. But where he has a thesis to establish from the Old Testament (especially in Galatians and Romans), he employs without stint the forced and spiritualizing interpretations of the time. He finds the materials of his arguments not only in the Prophets and Psalms, but also in the Pentateuch. We may consider this the learned treatment of the Messianic question, in contrast with the Gospels and the Acts, which confine themselves to noting accordances between the Old Testament and the Messianic times. The Pentateuch stands comparatively at a great distance from the events of the Gospel history; it contains no such direct predictions of Israel's glory as the Prophets, and it is only by allegorizing and sharp verbal references that a definite Messianic teaching can be got from it. Paul's methodical exposition (see Rom. iv. and Gal. iii., iv.) was probably taken from the school-teaching of the Jerusalem doctors; he and they were forced, by the necessities of a long-drawn-out argument, into a thoroughly arbitrary style of exegesis.<sup>1</sup> — Paul almost always cites after the Septuagint. Kautzsch (*De V. T. Locis a Paul. Ap. allegatis*) maintains that he follows this version in every case (that is, that he does not refer to the Hebrew immediately); but in a few familiar and proverbial passages (see Rom. viii. 33, ix. 17, xi. 14, xi. 35; 1 Cor. iii. 19, xv. 34), where it is very hard to explain his words from the Greek version, it is more natural to suppose that he cites, not the Hebrew, but an Aramaic translation.

*The Catholic and Pastoral Epistles* have no elaborate argument; their quotations (made from the Septuagint) are usually ethical and simple. James's treatment (ii. 21–24) of the question of Abraham's justification is not at all rabbinical; his inference from the facts (namely, that Abraham's faith was not made perfect till he had offered Isaac on the altar) is hardly sound, but his method is histor-

---

<sup>1</sup> It is difficult to say why there is no citation in the New Testament of Gen. xlix. 10 (Shiloh), or Num. xxiv. 17 (Balaam's Star of Jacob), both of which are interpreted Messianically in Onkelos; there is perhaps an allusion to the Genesis-passage in Rev. v. 5.

ical, without forced verbal exegesis or spiritualizing. He represents the non-scholastic Jewish Bible-learning. Jude cites from the apocryphal book of Enoch.

*Hebrews* is distinguished by its unbridled spiritualizing interpretation and arbitrary Messianic exegesis; it shows an entire disregard of the connection of thought of the Old Testament (see, for instance, ii. 13), and in one passage (x. 5-10) reverses the sense of the original. Its dogmatic material differs from that of Paul: it confines itself to the Old-Testament portraiture of Jesus as the glorified High-priest, and knows nothing of the Pauline justification by faith; but its hermeneutical method, like his, is rabbinical, and to some extent Philonic. Its lofty and inspiring religious thought is violently connected with the Old Testament by an unsound exegesis. — It also follows the Septuagint, in one case (i. 6) citing from it a passage which is not found in the Hebrew.

*The Apocalypse*, while it has no direct quotations, has adopted a great many Old-Testament expressions, commonly after the Septuagint. Such traces of exegesis as appear (chiefly in i.-iii.) are in the ordinary unscholastic Jewish manner of the time. It seems to have drawn some of its material from the Book of Enoch.

#### § 4. LIST OF WORKS.

1. Many commentaries contain remarks on quotations; the following may be specially mentioned: —

JEROME.

GROTIUS.

FRID. SPANHEIM: *Dubia Evangelica* (on Matt. i.-v.). Geneva, 1639.

ALFORD'S *Greek Testament*.

FRIEDRICH BLEEK on Hebrews.

FRANZ DELITZSCH on Hebrews.

H. A. W. MEYER: *Commentar über das Neue Testament*. Göttingen, 1876-1883.

J. J. S. PEROWNE on the Psalms.

HENGSTENBERG'S *Christology of the Old Testament*.



## 2. For Talmudical illustrations:—

JOHN LIGHTFOOT: *Horæ Hebraicæ et Talmudicæ*. A convenient edition of Lightfoot is that of Pitman (London, 1823), of which the *Horæ* form vols. xi. and xii.

CHR. SCHÖTTGEN: *Hor. Heb. et Talm.* Dresden and Leipzig, 1732. Intended as a supplement to Lightfoot.

J. G. MEUSCHEN: *Novum Test. ex Talmude, etc., illustratum*. Leipzig, 1736. A brief compend, chiefly from Lightfoot and Schöttgen.

J. G. WETSTEIN: *Novum Testamentum*. Amsterdam, 1752.

THOMAS ROBINSON: *The Evangelists and the Mishna*. London, 1859.

E. SOLOWEYCZYK: *Die Bibel, der Talmud, und das Evangelium* (translation by M. Grünwald from the French.) Leipzig, 1877.

## 3. Works specially on quotations:—

FRANCIS JUNIUS: *Sacrorum Parallelorum Libri Tres*. Heidelberg, 1610; and Geneva, 1607, 1613.

J. DRUSIUS: *Parallela Sacra*. Franecker, 1594, and in the *Critici Sacri*, viii. 2, 1–56; Amsterdam, 1698.

Gives thirteen excellent canons of quotation, and short but valuable annotations, and holds that the New-Testament writers cited from an Aramaic version; this last fact he infers from Matt. xxvii. 46, but seems to make no use of it in his discussion.

JACOB ALTING: *Parallelismus Testimoniorum Vet. Test. que citantur in Novo*, in his Works, vol. ii. Amsterdam, 1685.

Examines forty passages, up to Matt. xii. 42.

ANDREAS KESLER: *Disputatio de Dictorum Vet. Test. in Novo allegatione, quam sub Presidio Joh. Majoris publice defendit*. Jena, 1627. Printed also in Theod. Haksplan's *Disputationum Theologicarum et Philologicarum sylloge*, and in Rhenferd's *Syntagma Dissertationum de Stilo N. T.*

Treats of the citations, the authors cited and citing, and the formulas and hermeneutical principles of citation.

LOUIS CAPPELLUS: *Quæstio de Locis Parallis Vet. et Nov. Test.*, appendix to his *Critica Sacra*. Amsterdam, 1650; and Halle, 1775–86.

MELCHIOR: *Parallelismus Locorum Vet. Test. in Nov. Citatorum*; in his Works, vol. i. Herborn, 1693.

WILHELM SURENHUSIUS: ספר המשוה, *sive* Βίβλος καταλλαγῆς, *in quo secundum Veterum Theologorum Hebræorum Formulas allegandi et Modos interpretandi conciliantur loca ex V. in N. T. allegata.* Amsterdam, 1713.

The first book explains the formulas of quotation of the rabbis; the second, their modes of quotation and exposition; the third, their modes and formulas of interpretation; the fourth, their modes of explaining genealogies; the fifth is devoted to an examination of the New-Testament quotations. Surenhusius attempts to show that every New-Testament formula corresponds to a rabbinical, and has a definite meaning; and, as the title of his book indicates, undertakes to bring all the quotations into harmony with the Old Testament, for which purpose he thinks it lawful to use rabbinical methods of interpretation.

J. C. ISELIUS: *Examen Locorum Vet. Test. in Evangeliiis citatorum, eorumque contra Iudæorum Strophas et Cavillas Defensio.* Basle, 1716.

CHRISTOPHOR SONNTAG: *Dissertationes de Allegatis Apocryphis.* Altorf, 1716.

Examines the Gospels, Acts, Romans, and Corinthians, and denies that they contain quotations from apocryphal books.

STEENBUCH: *Dissertatio de Christo Veteris in Novo Fœderis interprete.* Hafniæ, 1717.

WILLIAM WHISTON: *An Essay towards restoring the True Text of the Old Testament, and for vindicating the Citations made thence in the New Testament.* London, 1722.

Attempts to amend the Old-Testament text after the New-Testament quotations, on the ground that the genuine Hebrew and Septuagint texts of the New-Testament times have since been corrupted. Learned, and full of interesting matter, but based on a false view.

GRAMM: *Dissertatio de Versione Græca V. T. allegatione in N. T.* Hafniæ, 1722.

CONRAD SCHRAMM: *Dissertatio de Dictis V. T. in N. T. repetitis.* Helmstadt, 1723.

P. GRUNENBERG: *Specimen quorundam Locorum ex V. T. a Sacris Auctoribus in N. T. allegatorum.* Rostock, 1725.

MARTIN FRISIUS: *Demonstratio Exegetica de nonnullis valde Notatu Dignis Modis quibus V. T. in N. allegatur, pariterque de Græca Septuaginta Interpretum Versione, quatenus in Novo Fœdere interdum citatur.* Hamburg, 1730.

FRANCIS WOKEN: *Harmonia V. et N. T. quoad Dicta ex illo in hoc citata.* Leipzig, 1730.

C. F. BAUER: *Disputatio pro Veritate Allegatione Christi, contra Hypothesin quasi Textus V. T. ab ipso in N. T. pro sese allegati nec possent nec deberent de eodem toti intelligi, obstante Verborum ac Rerum Tortura.* Wittenberg, 1743.

J. G. CARPZOV: *Critica Sacra*, pp. 846 ff. Leipzig, 1748.  
Refutation of Whiston.

J. G. GURLITT: *Dissertationes II. de Locis Prophetarum Minorum in N. T. Laudatis.* Leipzig, 1778.

IMM. HOFFMANN: *Demonstratio Evangelica per ipsum Scripturarum Consensum in Oraculis ex V. T. in N. allegatis Declarata*; ed., T. G. Hegelmaier. Tübingen, 1773-82.

RANDOLPH: *The Prophecies and other Texts cited in the N. T. compared with the Hebrew Original and with the Septuagint Version, with Notes.* Oxford, 1782.

F. C. CURDES: *Dissertatio de Allegationis et Allusionis Natura.* Viteb. 1788.

*Ueber die Citationen des A. T. in den Evangelien und der Apostelgeschichte*, in Eichhorn's Allgemeine Bibliothek der biblischen Literatur, ii. 948. Leipzig, 1788-1801.

J. C. R. ECKERMANN: *Erklärung der merkw. Stellen des N. T. worin das A. T. angeführt und erklärt wird*; in Dess. Theolog. Beiträge, i., ii. 3.

HENRY OWEN: *The Modes of Quotation used by the Evangelical Writers explained and vindicated.* London, 1789.

Holds that the quotations are almost entirely from the Septuagint.

M. C. L. CAMERER: *Nach welchem Texte wird das A. T. in dem N. angeführt*; in Dess. Theolog. und Krit. Versuche. Stuttgart, 1794.

RALPH CHURTON: *Sermon on the Quotations in the O. T.*; in his edition of the Works of Dr. Thomas Townson. 1810 [Oxford?].

L. D. CRAMER: *De Bibliologia in Sacris N. T. Libris proposita. Comm. III.* Leipzig, 1822. Also, Zimmermann: *Monatsschrift*, iv. 464, v. 220.

ANDREWS NORTON, on the quotations in Hebrews and Paul's Epistles. in his review of Moses Stuart's Commentary on Hebrews, in the *Christian Examiner*, vol. v. p. 37. Boston, 1828.

An instructive discussion of the principles and objects of New-Testament quotation.

J. C. C. DÖPKE: *Hermeneutik der neutestamentlichen Schriftsteller*, i. Leipzig, 1829.

A. T. HARTMANN: *Die enge Verbindung des Alten Testaments mit dem Neuen aus rein biblischem Standpunkte entwickelt*, pp. 616-630. Hamburg, 1831.

F. BLEEK: *Einige Bemerkungen über die dogmatische Benutzung alttest. Aussprüche im N. T., und deren normative Bedeutung für die christlichen Ausleger, mit besonderer Beziehung auf Heb. i. 5-13*; in the *Theolog. Studien und Kritiken*, 1835, 2.

A. THOLUCK: *Das A. T. im N. T.*, Beilage i. to his Comm. on Hebrews. Hamburg, 1836.

Examines the principles of New-Testament quotation, with special reference to the defence of the citations in Hebrews.

E. G. GRINFIELD: *Novum Testamentum Græcum, Editio Hellenistica.* London, 1843.

Takes the New Testament verse by verse, setting under each verse illustrative words and sentences and citations from the Septuagint.

J. G. PALFREY: *The Relation between Judaism and Christianity illustrated in Notes on the Passages in the N. T. containing Quotations from or References to the Old.* Boston, 1854.

Maintains that the New-Testament writers cite the Old-Testament passages, not as predictions of Christianity, but as declarations which receive new illustrations in Christianity. Full of valuable matter.

SAMUEL DAVIDSON: *Quotations from the Old Testament in the New*; in Horne's Introduction, 10th ed., vol. ii. part i. chaps. 28-32. London, 1856.

List of quotations, with brief foot-notes, and an excellent discussion of general principles.

Davidson's remarks on quotations in his Biblical Criticism, vol. i. chap. 21, are of little value.

R. D. ANGER: *Ratio qua Loci V. T. in Evangelio Matthæi laudantur, quid valeat ad illustrandum huius Evangelii Originem quæritur*. Partic. i.-iii. Leipzig, 1861.

A. F. KAUTZSCH: *De V. T. Locis a Paulo Apostolo allegatis*. Leipzig, 1869.

Seeks to show that all of Paul's quotations are from the Septuagint; has a careful and scholarly examination of the texts.

D. M. TURPIE: *The Old Testament in the New*. London, 1868.

———: *The New-Testament View of the Old*. London, 1872.

The first of these works discusses the source of the text of the quotations: the second, the formulas of quotation. They contain much good material, treated, for the most part, in an unscientific way. In a third volume, which has not yet appeared, the author purposes dealing with the exegetical side of the subject.

ERICH HAUPT: *Die alttest. Citate in den vier Evangelien*. Colberg, 1871.

EDUARD BÖHL: *Forschungen nach einer Volksbibel zur Zeit Jesu, und deren Zusammenhang mit der Septuaginta-Uebersetzung*. Vienna, 1873.

Attempts to show that there existed, in the first century of our era, a written Syrian Bible, or Aramaic version of the Old Testament, which was based on, and nearly identical with, the Septuagint, and from which the New-Testament writers make their citations.

———: *Die A.Tlichen Citate im N. T.* Vienna, 1878.

Application of the above theory to the citations. Contains much fresh and valuable remark, with strict examination of the texts; but the hypothesis is pushed beyond bounds.



A. KUENEN: *The New Test. and the Old Test. Prophecy*; chapters 13 and 14 of his "Prophets and Prophecy in Israel." English translation, London, 1877.

Examines the New-Testament citations grammatically and exegetically; and maintains that the allegorical interpretation in the New Testament was a necessary accompaniment of the development of the new religion out of the old.

JAMES SCOTT: *Principles of N. T. Quotation established and applied to Biblical Criticism, and specially to the Gospels and Pentateuch*. Edinburgh, 1877.

Vindication of the New-Testament quotations, with a comparison between them and those of ecclesiastical and classical writers.

## § 5. TEXTS AND EDITIONS.

The following is the text-material here used:—

HEBREW: Hahn, with the Baer-Delitzsch editions of Genesis, Isaiah, Job, Psalms; De Rossi's *Varia Lectiones*, and Kennicott's *Biblia Hebraica*.

SEPTUAGINT, *Codex Vaticanus*: Facsimile, ed. by Vercellone and Cozza. Rome, 1869–81. And Tischendorf's 6th ed., with collation of the Vatican facsimile, the *Codex Alexandrinus*, and the *Codex Sinaiticus*, by E. Nestle.

———, *Codex Alexandrinus*: Facsimile, ed. by Baber. London, 1816–21. The facsimile now in process of publication by the Trustees of the British Museum I have not had access to.

———: Holmes and Parsons. Oxford, 1798–1827.

———, *Genesis*: ed. of De Lagarde. Leipzig, 1868.

ORIGEN'S *Hexapla*: ed. of Field. Oxford, 1875 [1867–75].

TARGUMS: Buxtorf's *Biblia Rabbinica*, and the London Polyglot.

———, *Prophets and Hagiographa*: ed. of De Lagarde. Leipzig, 1872 and 1873.

SYRIAC, *Peshitto*: London Polyglot, and ed. of Samuel Lee (Old Test.). London, 1823.

LATIN VULGATE: ed. of Tischendorf. Leipzig, 1873.

NEW TESTAMENT, *Greek*: text of Westcott and Hort. Cambridge and London, 1881. With comparison of Tischendorf's 8th ed. Leipzig, 1869.

———, *Syriac, Peshitto*: London Polyglot, and Bagster's ed.

———, ———, *Curetonian*. London, 1858.

## ABBREVIATIONS.

---

Vat. or B . . . . .	Vatican manuscript of the Septuagint.
Alex. or A . . . . .	Alexandrian manuscript of the Septuagint. .
Sin. or $\aleph$ . . . . .	Sinaitic manuscript of the Septuagint.
Aq. . . . .	Aquila's Greek version of the Old Testament.
Sym. . . . .	Symmachus' Greek version of the Old Testament.
Theod. . . . .	Theodotion's Greek version of the Old Testament.
Hex. . . . .	Origen's Hexapla.

# QUOTATIONS

## IN

### THE NEW TESTAMENT.

---

#### MATTHEW.

MATT. i. 23: ISA. vii. 14.

*Heb.* "Behold, the young woman shall conceive [*or*, is with child], and shall bear a son, and shall call his name Immanuel."

*Sept.* "Behold, the virgin shall conceive, and bear a son, and thou shalt call his name Emmanuel."

*Matt.* "Behold, the virgin shall conceive, and bear a son, and they shall call his name Emmanuel."

*Isa. vii. 14:* הנה העלמה הרה ויולדת בן וקראת שמו עִמָּנוּאֵל

*Sept.:* Ἴδού ἡ παρθένος ἐν γαστρὶ λήμψεται καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ.

*Matt.:* Identical with *Sept.*, except ἐξεῖ for λήμψεται, and plur. καλέσουσιν for sing. καλέσεις. *Alex. Sept.*, ἐξεῖ, probably after Matthew.

The rendering "virgin" is inadmissible (see notes on *text* below). The Hebrew has a separate word for "virgin;" and the Greek versions, other than the Septuagint, here translate by "young woman." The three participles, "conceive," "bear," "call," seem to be in the same time; and "shall conceive" is therefore better than "is with child," which, however, is quite possible. According to the Masoretic vowel-pointing, the word for "call" is either 3d sing. fem. perfect,

or fem. participle ("shall call"), or 2d sing. fem. perfect ("shalt call"): and, as the sentence is not an address to the "young woman," the rendering must be "shall call;" but a slight change in the pointing will give the masc., "thou shalt call," which would then be an address to the king, and the "young woman" would most naturally be understood to be his wife; in that case, however, the child would not be Hezekiah, since, according to the text (2 Kings xvi. 2, xviii. 2), he was nine years old when his father ascended the throne. This rendering is favored by the similar passage Gen. xvi. 11, and is adopted by all the Greek versions; but the connection seems rather to favor the participial translation given above. The evangelist, citing the Septuagint from memory, or purposely modifying it, or following some current oral Aramaic version which understood the expression to be indefinite, renders "they shall call" (so Peshitto-Syriac, "his name shall be called"). The Aramaic version, if it be that which Matthew adopts, must have taken the rendering "virgin" from the Septuagint.

Our passage occurs in the section Isa. vii. 1-ix. 7, which belongs to the period of the Syro-Israelitish invasion (about B. C. 734). During the war, when the royal house of David was trembling with apprehension, Isaiah goes to King Ahaz, announces that the hostile combination will fail, and exhorts the king to ask a sign from Yahwe. This Ahaz refuses to do, and the prophet then declares that Yahwe will nevertheless give him a sign: the young woman shall bear a son; and, before the child shall reach years of discretion, the land of the hostile kings shall be deserted. Such signs belonged to the prophetic mode of thought and action: Isaiah and his children, who bore symbolical names, were signs (Isa. viii. 18, vii. 3, viii. 1-4). When the prophet wished to embody in visible form the threat and promise that Judah should be carried into exile, yet return, he named one of his children Shear-yashub, "a remnant shall return;" and the conquest of Damascus and Samaria by the Assyrians was set forth in the name of another son, Maher-shalal-hash-baz, "haste spoil, hurry prey," which name was given before the birth of the child, and signified, that "before the boy should know how to cry, 'My father,' and 'My mother,' men should carry the riches of Damascus and the spoil of Samaria before the king of Assyria." Similarly the name Immanuel, "God is with us," signified that this

same result should take place before the child in question had numbered more than a few years. In this respect Immanuel plays exactly the same part as Maher-shalal-hash-baz and Shear-yashub, differing from them only in the fact that his mother's name is not given.<sup>1</sup> He is merely the sign of a fact, not the instrument of its accomplishment. His person is to be the sign of the overthrow of Syria and Israel, and his name is to embody the great and consoling idea of God's presence with his people. He himself is passive, so far as the record goes: having fulfilled his function of acting as unconscious sign (for the fulfilment of the prediction is to take place while he is yet a child), he vanishes out of the history.

In the prophet's discourse, Immanuel refers to a definite historical fact,—the conquest of Damascus (which occurred B. C. 732) and Samaria (B. C. 720); and there is no trace of any other reference, no allusion to a coming time of prosperity for Judah (as, for example, in chaps. ix. and xi.). But the spiritual significance of the name, the spiritual presence of God with men, was realized more and more perfectly as Israel grew in knowledge, and most perfectly in Jesus of Nazareth, who most truly embodied the divine, and became the Redeemer of men.

The rendering adopted by the evangelist naturally suggested the interpretation given by him.<sup>2</sup> The name Immanuel occurs nowhere else in the New Testament (Luke has the birth from a virgin, but not this name), and was apparently never given to Jesus. The prophetic passage is understood by Matthew as a definite prediction of the historical fact of the birth of Jesus; such, from the connection, is

<sup>1</sup> The article here shows that she was some well-known person, probably not the wife of the prophet (for she is elsewhere (Isa. viii. 3) called "the prophetess"); possibly a wife of the king. But she is mentioned here only, and is of no importance in the prophecy for the prediction or its fulfilment. The child's birth is not represented as miraculous or in any way extraordinary, and there is nothing to prevent our supposing that the mother was a married woman. The generic sense of the article (so that "the young woman" would be any young woman who should become a mother) seems less probable here on account of the statement of the child's name. The prophet might say that every woman in Israel, who should soon bear a son, might expect the deliverance of the land before the child grew to maturity: but he would not be likely to say that every young woman in Israel would or might name her son Immanuel; nor would Ahaz, in that case, have a "sign," such as the connection calls for.

<sup>2</sup> The Jews, however, seem never to have understood the passage Messianically.



the significance of the formula: "All this came to pass that the word . . . might be fulfilled."

*Text.*—In the consonants the Heb. manuscripts show no differences. As to the vowels: four manuscripts of De Rossi and three printed editions have קראת (2d sing. masc.), and nine manuscripts of De Rossi קראת (2d sing. fem.). The Greek versions have 2d per.; Peshitto-Syriac, 3d per. passive; the others, 3d per. active (but in two manuscripts the Targum has 2d sing. fem.). It is difficult to decide between the participial reading קראת, or 3d sing. fem. קראת "she shall call," and the 2d sing. masc. קראת "thou shalt call;" in the latter case the address would be to Ahaz. The general sense is not affected by this uncertainty. — ערסה is, properly, "a young marriageable woman," who may or may not be married. Such is the sense in Aramaic and Arabic, and the O. T. usage (though not decisive one way or the other) permits this signification. The word occurs, outside of our passage, in Gen. xxiv. 43 (Rebekah, unmarried), Exod. ii. 8 (Miriam, unmarried), Ps. lxxviii. 26 (25) (damsels with tabrets, in a festal procession), Song of Songs, i. 3, vi. 8 (members of the king's harem), Prov. xxx. 19 ("way of a man with an *alma*"), and Ps. xvi. 1 (in the title), and 1 Chron. xv. 20 (musical term "soprano"). The masc. יולם, "young man," is found in 1 Sam. xvii. 56, xx. 22. In Exodus, Psalms, and Song of Songs, Sept. renders ערסה by νεανίς, "young woman;" which word is used in our passage also by the other Greek versions. The Sept. rendering by παρθένης in two places (here and in Gen. xxiv. 43) is probably an interpretation, it being assumed that the young women in question were virgins. The ἔξει and καλέσασθαι of the evangelist suggest (but do not demand) an Aramaic version, which he rendered into Greek. The former of these readings is found also in Alex. Sept.; but, from the character of this manuscript, there is a general probability that it has been conformed to the N. T. text. On this point, see the Introduction.

MATT. ii. 6: MIC. v. 1 (2).

*Heb.* "And thou, Bethlehem of Ephrata, art too small to be reckoned among the thousands of Judah, out of thee shall one come forth to me to be ruler of Israel."

*Sept.* "And thou, Bethlehem, house of Ephrata, art very small to be reckoned among the thousands of Judah, out of thee shall one [*Alex.*, a leader] come forth to me to be ruler of Israel."

*Matt.* "And thou, Bethlehem, land of Judah, art by no means least among the leaders of Judah, for out of thee shall come forth a leader who shall be shepherd of my people Israel."

*Mic. v. 1:* וְאַתָּה בֵּית-לֶחֶם אֶפְרַתָּה צָעִיר לְהוֹיֵת בְּאַלְפֵי יְהוּדָה כִּכָּךְ לִי יֵצֵא  
לְהוֹיֵת כּוֹשֵׁל בְּיִשְׂרָאֵל

*Sept.:* Καὶ σὺ Βηθλεὲμ οἶκος Ἐφραθᾶ, ὀλιγοστὸς εἰ τοῦ εἶναι ἐν χιλιούσιον Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραὴλ.

*Matt.:* Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ.

The Septuagint insertion of "house" before "Ephrata" seems to be the explanatory addition of a scribe, perhaps occasioned by the preceding Hebrew *beth*, "house;" but the word is never used in this sense before geographical names, but only before names of peoples and persons, as, "house of Israel," "house of David." The rendering "art very small," instead of "art too small," is possible, but not so good as this latter. The evangelist follows neither the Hebrew nor the Septuagint. The "land of Judah" is used as a more familiar geographical designation, instead of "Ephrata." Further, the form of the sentence is changed in order to bring out what was conceived to be the prophet's implied thought, that Bethlehem, though insignificant in size, had been, by its selection to be the birthplace of the Messiah, raised to a lofty position in Israel: hence the insertion of the negative, "art by no means least," and of the "for," to show that the following assertion contains the ground of the city's greatness. "Leaders," instead of "thousands," represents a different vowel-pointing of the Hebrew text from ours (see notes on *text* below), but gives an inappropriate sense. Bethlehem might furnish a leader, but would not itself be naturally called a leader of Judah. The following "leader" is merely explanatory: herein possibly the evangelist follows the Alexandrian Septuagint, though more probably the converse is the case. The "to me" is omitted for brevity's sake, as being easily understood, and not necessary to the main idea. The substitution of "be shepherd of" for the equivalent "be ruler of," and the insertion of "my people" before "Israel," are after Mic. v. 3 (4), and 2 Sam. v. 2; the object of the change being to give a

more solemn and theocratic tone to the passage. These departures from the Hebrew text suggest that it is an oral Aramaic version that the Gospel text here follows. Such a version would naturally, for the synagogue reading, explain the obscure Hebrew "Ephrata," or Septuagint "house of Ephrata," by "land of Judah," insert "leader" for clearness, and substitute the theocratic expression "feed my people" for "be ruler;" and it might easily adopt the emphatic wording, "art by no means least," etc., and point the Hebrew so as to read "leaders" instead of "thousands." The original Matthew text may have given this in Aramaic, and the present text has then been simply translated from Aramaic into Greek.

The passage in Micah stands in the section chaps. iv., v., in which the prophet looks forward to the deliverance of his people. It is in the time of the Assyrian invasions under Sargon, who had conquered Babylon, and in the year B. C. 709 definitely assumed the title of king of that city. After denouncing the sins of Israel, and predicting that Jerusalem shall be laid waste by her enemies (iii. 12), the prophet turns to the happier picture that the future presents. Hereafter, he says, the worship of Israel's God shall have precedence over all other worships, and Zion shall recover its political power (iv. 1-8): now, indeed, the nation is sore pressed by the Assyrians, and shall be carried to Babylon, but then shall come the deliverance (iv. 9-14, Authorized Version, to v. 1); a king, a son of David, shall arise, and conquer the Assyrians (v. 1-5), and Israel, its idolatries cast away, shall be established in political and religious prosperity. The delivering king is naturally described as issuing from Bethlehem, which, though insignificant in size, was the birthplace of David, the founder of the dynasty, the head of that family whose origin (Authorized Version, "goings forth") dated from a remote antiquity, from days of old (as עולם is properly rendered in Am. ix. 11). It is a political savior that the prophet expects, who shall appear not far from his own time, and crush the present enemy, the Assyrian (v. 5). At the same time, it is true that the prophet's hope is based on his conviction that the God of Israel will maintain his truth, and his people as the guardians of that truth.

In the Gospel this passage is quoted by the priests and scribes to whom Herod had applied to learn the birthplace of the Messiah: but it is evidently adopted by the evangelist, and the wording must

be taken to be his. The Jews of the time regarded the passage as Messianic, as appears from the rendering of the Targum: "out of thee shall come forth before me the Messiah," etc.; and from John vii. 42: "The Christ cometh . . . from Bethlehem, the village where David was." It was considered an indispensable note of the Messiah, that he should be born in Bethlehem; and the evangelist naturally cites this prophetic authority in connection with his narrative of the birth of Jesus.<sup>1</sup>

Micah has not in mind a monarch different in character and achievement from David: it is not a spiritual kingdom that he looks for. In his time the political salvation of the nation seemed a necessary condition of its religious progress: once independent, and conscious of having been saved by Yahwe through a Davidic king, the people would render obedience to the divine law; and that was the final consummation, according to the prophetic view. Micah's conception of God's dealing with men did not, so far as appears from his words, go beyond the idea of the kingdom of Israel, politically free, weaned from idolatry, and obedient to the law of God. The spiritual kingdom of Jesus was the outcome of the principles that underlie the prophetic teaching, but there is no sign in the prophet's writings that he saw it in its historical form.

*Text.*—*Ileb.*: One manuscript of De Rossi has בֵּית-לְחֶם הַיּוֹרָה (cf. Matt.) — לֵי is wanting in the Heb. Concordance of Rabbi Nathan (1445; see edition published at Venice, 1524), and in the Peshitto (and so in Matthew). In these points, however, the Masoretic text is to be maintained, being supported by Sept., which differs from the Heb. only in the insertion of οἶκος (בֵּית) before "Ephratha."

*Sept.*: The insertion of οἶκος before Ἐφραθᾶ is perhaps only the error of a scribe, who repeated the preceding בֵּית of the Heb., and is to be rejected as an inappropriate expression: a city is described by the district in which it lies, but not as a "house" of that district.

*Matt.*: Ἡ τοῖδα is a free paraphrase, either of the Heb. אֶפְרַתָּה, or of the Greek οἶκος Ἐφραθᾶ. — Of οὐδαμῶς ἐλαγίστη various explanations have been attempted. The supposition of Houbigant and Starck, that the Heb. text stood

---

<sup>1</sup> It does not appear, however, that the prophet intended his statement to be taken literally. The delivering king might just as well have been born in Jerusalem, as was doubtless the rule with the kings of Judah: he would still be said to be out of Bethlehem, the birthplace of his great ancestor, — that is, "Bethlehem" here stands for the Davidic dynasty.



originally *לֹא הֵייתָ*, "thou art not," and was afterwards corrupted by the Jews (to discredit the N. T.), is altogether baseless: during and after the first century of our era, the reverence of the Jews for the Heb. text was too great to make tampering with it possible. Others suppose the sentence to be a question, carrying with it a negative sense; but there is no sign of interrogation in either Heb. or Sept., and the form of words is against such a construction: there is no ground for the conjecture of Cappellus, that the Greek may have read *μὴ ὀλιγοστος εἰ*, and the *μὴ* been taken as sign of question. There is no reason and no need to suppose that the evangelist had before him a different Heb. or Greek text from ours: he has simply interpreted the original so as to bring out the new honor done to Bethlehem in its becoming the birthplace of the Messiah. — The rendering *ἡγεμόσιν* supposes the Heb. *אֲלָפִים*, "heads of thousands or families," that is, "leaders," which is an appropriate designation of persons, but not of places. This rendering, involving an improbable or impossible pointing of the original, seems to have come from the targumist. — In accordance with the changed form of the sentence, the *γάρ* is inserted to introduce the reason for the assertion that Bethlehem is not small. — The *μοι* of the Sept. (Heb. *לִי*) is omitted, perhaps as unnecessary to the sense; the word may, however, have been wanting in some Heb. text of the time: see what is said above of its absence from the Syriac and Nathan's Concordance. — The *ἡγούμενος* is merely the definite explanation of the indefinite subject of the Hebrew: it is found also in the Alex. Sept. text. — *ἡομαινεῖν* is a common word for "rule" (compare 2 Sam. v. 2).

MATT. ii. 15: HOS. xi. 1.

*Heb. and Matt.* "Out of Egypt I called my son."

*Sept.* "Out of Egypt I called back his children."

*Hos. xi. 1:* וּכְפָצְרִים קָרָאתִי לְבִנִּי

*Sept.:* Ἐξ Αἰγύπτου μετεκάλεσα τὰ τέκνα αὐτοῦ.

*Matt.:* Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

In his passionate pleading with Ephraim to turn from idolatry, Hosea appeals from time to time to their God's kindly dealings with them in the past. "I wrote for him," says Yahwe (viii. 12), "the myriad precepts of my instruction, and they were thought a strange thing." Yahwe further reminds them (ix. 10) of the pleasant relations between him and their fathers in the infancy of the nation: he had found Israel then as goodly as grapes in the wilderness, as the



first grapes of the early season; and yet they had wandered after false gods, and dedicated themselves to shame (idols). In our passage he recalls the grand deliverance of Israel's youth, the rescue from Egyptian bondage: "When Israel was a child, I loved him, and from Egypt called my son." The reference is purely to this event in the national history; there is no indication of allusion to the future, no trace of Messianic meaning.

The evangelist connects it with the return of the infant Jesus from Egypt, in which fact he sees a fulfilment of the prophet's word. There is, no doubt, a general parallelism between the two events (though in some of the details the parallelism ceases; as, Egypt was for Israel the land of oppression, for the infant Jesus the land of safety): Israel and Jesus, both "sons of God," are both residents of a strange land, and are recalled to Canaan by the mercy of God. The later incident may be called a second illustration of that providential guidance of God which appears in the earlier. But there is no evidence that the prophet had in mind, or that the prophetic passage was in any way intended to refer to, this event in the Gospel history. Such a reference the evangelist doubtless found there. He would naturally look to the Old Testament for some prediction of so important an incident in the life of the Messiah, and would be struck by the close applicability of these words of Hosea to the event he was describing. There is no ground for supposing that he regarded Israel as a type of the Messiah, in the sense that whatever happened to the one must happen to the other also: the principles of Scripture application of the day allowed him to take the words out of their connection, and use them as seemed to him best. This is on the supposition that the phrase, "that it might be fulfilled," signifies the definite fulfilment of a divinely designed prediction. If it is meant only to introduce an historical illustration, no objection can be made to the evangelist's use of the prophetic passage.<sup>1</sup>

---

<sup>1</sup> Whiston (*True Text of the Old Testament*, p. 91), on the ground that neither Septuagint, nor Theodotion, nor the Targum, agrees with the Hebrew in Hos. xi. 1, decides that Matthew's quotation is not taken thence, but from Isa. xli. 8, 9, which he renders: "Thou, Israel, art my son [*or*, servant] . . . whom I have taken from the ends of the earth [*or*, borders of the land], and called thee out of Egypt, and said unto thee, Thou art my son [*or*, servant]." The "out of Egypt" he gets by changing the Hebrew text, and his translation "son" is equally arbitrary.

*Text.*—Sept. read לְבָנָי, "his sons," with which compare Targum: בְּנֵי קָרִיתָהּ, "I called them sons," which is, however, a paraphrase. There is no reason for departing from the Masoretic text. The evangelist agrees with Heb., against Sept., probably following a current oral Aramaic translation.

MATT. ii. 18: JER. xxxi. 15.

*Heb.* "A voice is heard in Rama, lamentation, bitter weeping. Rachel is weeping for her children, refuses to be comforted for her children, because they are not."

*Vat. Sept.* (xxxviii. 15). "A voice was heard in Rama of lamentation, weeping, and wailing, Rachel would not cease weeping [*margin*, would not be comforted] for her children, because they are not."

*Al. Sept.* "A voice was heard on the height, . . . of Rachel weeping for her children, and she would not be comforted. . . ."

*Sin. Sept.* "A voice in Rama was heard on the height . . . of Rachel weeping, and she would not cease weeping. . . ."

*Matt.* "A voice was heard in Rama, weeping and much wailing. Rachel weeping for her children, and she would not be comforted, because they are not."

Jer. xxxi. 15: קוֹל בְּרָקָה נִשְׁמָע נְהִי בְּכִי תִמְרוֹרִים רַחֵל כְּבֹכָה עַל-בָּנֶיהָ  
כִּי אֵינָה לְהַנְחִם עַל-בָּנֶיהָ כִּי אֵינָהּ

*Sept.*: Φωνὴ ἐν 'Ραμᾷ ἠκούσθη θρήνον καὶ κλαυθμοὺ καὶ ὀδυρμῶ· 'Ραχὴλ ὑποκλαίμενη οὐκ ἤθελε παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

*Matt.*: Φωνὴ ἐν 'Ραμῇ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολὺς· 'Ραχὴλ κλαίονσα τὰ τέκνα αὐτῆς καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

The Septuagint takes the Hebrew intensive word "bitter" as a separate term for "wailing;" while Matthew renders it with grammatical correctness, but by the weaker word "much." Here and

elsewhere (as Jer. xxvi. [Sept. xxxiii.] 3, Isa. i. 24) the Septuagint translates the Hebrew word for "comfort, console," by "cease" (that is, cessation of grief as the result of consolation). "Comfort," however, is found in the Alexandrian, and in the margin of the Vatican, and in the Gospel. The Vatican Septuagint condenses two Hebrew clauses into one, after the Greek idiom: "Rachel weeping will not cease" = "Rachel will not cease weeping," and so in part the Sinaitic text; the Alexandrian and Matthew follow the Hebrew order, only omitting as superfluous the second "for her children" (the Vatican omits the first). The Alexandrian translates the proper name Rama ("on the height"), and the Sinaitic has both readings (one having been introduced from the margin into the text). The Alexandrian and Matthew supply "and" before "she would not be comforted," to make a smoother connection. Matthew follows the Synagogal Aramaic version, which, for example, would fix the proper name Rama, and the expression "much weeping," in the memory. As he agrees with the Hebrew, he must cite either from it, or from an accurate version, Greek or Aramaic; and it being improbable that he has the Hebrew before him, and there being no good grounds for supposing a Septuagint text different from ours, an Aramaic source seems most natural.

If we may suppose a chronological connection between the section chaps. xxx., xxxi., and chap. xxix. of Jeremiah, our passage was written soon after the deportation of Jeconiah (Jehoiachin) by Nebuchadnezzar, B.C. 597. The country had been overrun by the Chaldeans, and many of the people slain and carried into captivity; and the prophet represents the nation, in the person of the ancestress Rachel (the best-beloved wife of Jacob), weeping over the loss of its sons. A repetition of this scene, and the fulfilment of a prediction, the evangelist sees in the mourning of the mothers of Bethlehem over their children, slain by order of Herod. The situations are in a measure alike, though the later is insignificant in extent in comparison with the earlier. Nebuchadnezzar inflicted a crushing blow on the nation: Herod may have slain ten or fifteen infants. In the main fact, however, the loss of population by Israel, the prophetic lamentation would apply to all such misfortunes from his day down. In the eyes of the evangelist, the event he describes had a peculiar interest from the fact that it was connected with the birth

of the Messiah; and his citation of a parallel event from Jeremiah is natural and justifiable. But the prophet's words contain no prediction, Messianic or other; the context shows that he is thinking only of the present national calamity.

*Text.*—The *κλαυθμός* and *ὀδύνημός* of Matthew are found in Sept.; the *πολὴς* is free rendering of תַּכְרִירִים, "bitter;" *κλαίουσα* = Sept. ἀποκλαιόμενη (where Alex. and Sin. have incorrectly the genitive); *τίκνα*, instead of the Sept. more literally accurate rendering of the Heb., *υἱοίς*. The Heb. text is to be maintained against the Sept.: Matthew's text is a generally correct idea of the Heb. given in Sept. terms, and may be most easily explained (considering the evangelist's frequent divergences elsewhere from the Heb.) as based on an oral Aramaic version.

#### MATT. ii. 23.

"He shall be called a Nazarene" (Ναζωραῖος κληθήσεται).

This expression does not occur in literal form in the Old Testament, or in any known apocryphal book; and various general explanations of the evangelist's meaning have been sought.

There seem to be only two possible lines of explanation of the citation: 1. The evangelist, having in mind the form of the name Nazareth, and the gentile adjective derived from it, may refer to some like-sounding word or words in the Prophets, this term including the historical books, Judges, Samuel, Kings, as well as the prophets proper; 2. He may allude to certain characteristics of the people of Nazareth in his time, and to corresponding Messianic predictions.

The Hebrew or Aramaic form of the name of the city, as we know from Jewish usage, and from the Peshitto and Curetonian Syriac versions, is *Nazerath* or *Nāzerath* (נָצְרֶת); and the gentile adjective, *Nazareni* or *Nāzerai* (נָצְרַי): this adjective, however, supposes a substantive *Nazer* or *Nāzer* (נָצַר), which does, in fact, occur in later Jewish works as the name of the city. In either case, if the Gospel was originally written in Aramaic, we should expect the evangelist, if he is quoting from the Old Testament, to have in mind a Hebrew word spelled with *Ṣade* (צ), since he would have the Ara-



maic name before him ; while, if Greek was the original language of this chapter, and the evangelist thought of the place as *Nazāper*, he might naturally refer it either to such a Hebrew word, or to a Greek word spelled with *zeta* (in the Septuagint), or possibly to a Hebrew word written with *Zayin* (ז).<sup>1</sup> If, as seems probable, the original form of the Gospel was Aramaic, we should look for an Old-Testament word spelled with *šade* ; but this view cannot be said to be certain, and other words may be taken into consideration.<sup>2</sup>

1. Old-Testament words supposed to be referred to by the evangelist.

*a.* Words from the stem *nasar* (נצר), “to keep, guard, watch over, preserve.” For the active participle *noser*, “guardian, preserver,” there is little to say. Neither in Exod. xxxiv. 7, where Yahwe is said to “keep mercy for thousands ;” nor in Ps. xxxi. 24 (23), “he preserveth the faithful ;” nor in Jer. xxxi. 6, “The watchmen on Mount Ephraim shall cry, Arise, and let us go up to Zion,” — would a sufficiently definite reference to the Messiah be found to give occasion to our title. There is as little ground for taking the passive participle *našur*, “preserved,” with reference to Isa. xlii. 6, xlix. 6, where Israel is spoken of as guarded and preserved by God.

*b.* *Nazir* (נוזר), “a Nazarite.” It is supposed that Matthew has in view all those passages in which the Messiah’s consecration to God and holiness is described, as Isa. xi., Mic. v., Isa. xlv., xlix., Zech. ix., and others of similar character ; or some particular pas-

<sup>1</sup> The Septuagint usually transliterates Hebrew *šade* by *sigma*, as *Σιων* for צִיּוֹן : it is somewhat strange that Nazareth is written in the New Testament with *zeta*. In the adjective *Ναζωραῖος* the *ω* seems to represent *Sh’wa*, as does the second *α* in *Ναζαρετ*.

<sup>2</sup> The arguments *pro* and *con* are given in the Introductions of De Wette and Bleek, Alford’s New Testament, vol. i., and Meyer’s Commentary on Matthew. I agree with the last-named author, in regarding the testimony of the early Christian writers, from Papias to Jerome, as good ground for accepting the existence of an original Aramaic Matthew. The strongest argument for the Greek original is that on which De Wette rests the case ; namely, that the quotations in this Gospel from the Old Testament so often follow the Hebrew [more properly an Aramaic version] against the Septuagint : a translator from Aramaic into Greek, it is urged, would not do this : he would rather take the Septuagint literally. But Paul, who wrote in Greek, did not always cite the Septuagint literally ; and a translator may have taken a like freedom, especially if he was rendering an Aramaic translation. It must be admitted, however, that the testimony of the early Christian writers is not perfectly decisive : they may have mistaken some other Aramaic work for an original Matthew-Gospel.



sage is supposed to be referred to, as Judg. xiii. 5, 7: "The child shall be a Nazarite to God," where the Alexandrian Septuagint has Ναζιραῖον εἶναι τὸ παιδάριον, the similarity of sound between Ναζιραῖον (*Naziraion*) and Ναζωραῖον (*Nazoraion*) being regarded as great enough to allow the evangelist to connect them; as if he had written: "The prophets say, He shall be called a Nazirite, that is, Nazarite, or Nazarene." But, omitting minor objections, it seems decisive against this explanation, that the term *nazir* always carried with it the idea of the Nazarite (properly Nazirite) ascetic vow; that the prophets never represented the Messiah as a Nazarite, nor did the Jews of the evangelist's day hold such an opinion; while Jesus himself was so far removed from asceticism, that he was called by his enemies a glutton and winebibber. As to the passage in Judges, it is to be said in addition, that it is not Messianic; and the evangelist would hardly have taken a prescription respecting Samson, and applied it without more ado to the Messiah.

c. More probable is a reference to Isa. xi. 1; where, after having described the political depression of Israel and Judah (ix. 21), and the overthrow of the invading Assyrian host (x.), the prophet goes on to depict the coming period of prosperity for the nation: "And a bough shall issue from the trunk of Jesse, and a branch (*neser*) from his roots shall bear fruit;" that is, a Davidic king was to restore Judah to a condition of righteous prosperity (the prophet having in mind apparently the near future). The idea of the evangelist would then be, that Jesus, in being a resident of Nazareth, a *Nasorai* or *Nasrai*, fulfilled the prediction that the Messiah should be a *neser* or *nasr*. Various considerations favor this explanation. The passage in Isaiah was regarded by the Jews as Messianic (the Targum inserts the word "Messiah"). The agreement in sound between *nasorai* or *nasrai* (Nazarene) and *nasr* (branch) is striking, and has special weight if we suppose the evangelist to have had the Aramaic name of the city before him. No great importance can be attached to the objections, that the word *neser* occurs only in this passage, while our text speaks of "prophets;" and that the prophet does not use the expression: "he shall be called." The plural "prophets" may be used in an indefinite way of the body of the prophetic writings, though only one passage is thought of; or the evangelist may have had in mind such passages as Jer. xxiii. 5, xxxiii. 15,

where a righteous "branch" (*semah*) is promised to David. Though Isaiah and Jeremiah do not say: "he shall be called," it is involved in their words that the names *neser* and *semah* belong to the delivering king whom they describe; and so the Jewish doctors understand it. — The chief objection to this view is, that it seems to make the evangelist's procedure violent, and his allusion far-fetched. To say that the Messiah, because he was by residence a *Nazari*, fulfilled the prophet's prediction of a king who was to be a *naṣr* (branch) of the house of David, appears to be a meaningless paronomasia. It would not help the case materially if the name of the city were proved to be derived from the word *naṣr*: the connection between the prophetic passage and the Messiah would still be unspiritual and arbitrary; it cannot be supposed that Isaiah had the city of Nazareth in mind.<sup>1</sup> But it must be remembered, that it was the custom of the time to make such far-fetched allusions to Old-Testament passages. The Talmud and later Jewish works abound with them, and the New-Testament writers would doubtless employ the methods of their contemporaries. If this is the evangelist's citation, it refers not to the lowliness of the Messiah (Hengstenberg, *Christology*, ii. 1), but to his greatness as deliverer of his people: see the passage in Isaiah.

2. It is possible that our text intends no reference to any particular word or passage in the Old Testament, but is a summing-up of all its statements relative to the lowliness of the Messiah.

The Jerusalem teachers regarded the Galileans as uncultivated provincials. A Galilean was recognized by his ridiculous pronunciation (so Peter, Matt. xxvi. 73): he especially confounded the guttural letters, making no difference between *Alef*, *He*, *Heth*, and *Ayin*; and was held to be incapable of rightly understanding the Scripture (Talmud, *Erubin*, 53, 1; see Buxtorf's *Lexicon*, s. v., גליל, and Emanuel Deutsch, in *Smith's Bible Dictionary*, American edition, iv. 3408). Out of Galilee, said the Pharisees, no prophet could

---

<sup>1</sup> The origin of the name Nazareth cannot be made out with certainty. The New-Testament forms *nazara*, *nazareth*, seem to be Aramaic formations (emphatic and feminine) from the stem *naṣar* (נצר), and would naturally mean something connected with "twig, shoot;" but whether the town was so called from the low bushes growing near it, or for some other reason, is all matter of conjecture. See Hengstenberg, *Christology* of the Old Testament, vol. ii. pp. 1 ff.

arise (John vii. 52). Nazareth, no doubt, shared the general contempt attaching to Galilee; and in John i. 46, Nathanael, himself a Galilean of Cana, speaks of Nazareth as if it had a special insignificance of its own.<sup>1</sup> The evangelist, then, may have used the term "Nazarene" as a synonyme of social insignificance; and found a prediction of this contempt in such passages as Isa. iii.: "He shall be despised and rejected of men," etc.; and Lam. iii.: "I am the man that hath seen affliction," etc.; which were regarded as Messianic.

This interpretation would relieve the quotation, to some extent, from exegetical violence; but it is not free from difficulties. Granting that the term "Nazarene" involves the contempt here implied, it does not seem likely that the evangelist would make so vague an allusion to such striking passages as Isa. liii. and Lam. iii. Moreover, an accidental social contempt attaching to birth in Nazareth corresponds only feebly to the prophetic picture of a man despised and rejected because of his adherence to the law of God. The phrase, "he shall be called," would not, indeed, be decisive against this explanation: for it would be natural and lawful to say that the prophets "called" the Messiah that which they described him to be; and it would be quite in keeping with the ideas and customs of the time to characterize some Scripture passage or passages by a representative word, or sum up their meaning in a phrase. But we should expect a more definite allusion than is supposed by this explanation. Nor is it clear that "Nazarene" would express what is thus put into it.

None of these proposed solutions seems to be perfectly satisfactory; that which refers the quotation to the *neser* in Isa. xi. 1 appears to offer less difficulty than the others.

MATT. iii. 3; MARK i. 3; LUKE iii. 4-6; JOHN i. 23; ISA. xl. 3-5.

*Heb.* "A voice crying: In the wilderness prepare ye a way for Yahwe, level in the desert a highway for

---

<sup>1</sup> It has been suggested to me by a friend, that this remark of Nathanael's points to a rivalry between Cana and Nazareth. There is, in fact, no further trace of any particular odium attaching to the latter.

our God — let every valley be raised, and every mountain and hill be made low, and let that which is rugged become even land, and the rough places a plain. And the glory of Yahwe shall be manifested, and all flesh shall see it together.”

*Sept.* “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. Every valley shall be filled, and every mountain and hill be made low, and all [*Alex. omits* all] the crooked shall become straight, and the rough way plains [*Alex.*, the rough way smooth places]. And the glory of the Lord shall appear, and all flesh shall see the salvation of God.”

*Matt., Mark.* “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths.”

*Luke.* “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled, and every mountain and hill be made low, and the crooked shall become straight, and the rough ways smooth. And all flesh shall see the salvation of God.”

*John.* “The voice of one crying in the wilderness, Make straight the way of the Lord.”

*Isa. xl. 3-5:* קול קורא בַּבְּדָבָר פָּנֵי הַרְן יְהוָה יִשְׂרוּ בַּעֲרֹכָה כִּסְלָה לְאַלְהֵינוּ :  
כָּל-גִּיא יִשָּׂא וְכָל-הַר וְגִבְעָה יִשְׁפָּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרְכָסִים לְבָקָעָה :  
וְנִגְלָה כְבוֹד יְהוָה וְרָאוּ כָל-בָּשָׂר יַחְדָּו

*Sept.:* Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμύσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν. πᾶσα φύραξι πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθεῖαν, καὶ ἡ τραχεῖα εἰς πεδία, καὶ ὀφθῆσεται ἡ δόξα κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ

*Matt., Mark:* Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμύσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

*Luke:* Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμύσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε



τὰς τρίβους αὐτοῦ· πᾶσα οὐραγὴ πληρωθήσεται καὶ πᾶν ὕδρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ὕψεται πᾶσα σὺρς τὸ σωτήριον τοῦ Θεοῦ.

*John*: Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνετε τὴν ὁδὸν κυρίου.

The "in the wilderness" belongs, as appears from the parallelism (and compare verse 6 of Isaiah), to the words uttered by the voice; there is little propriety in making the expression denote the place in which the voice utters its cry, as is done by the Septuagint (followed by the Latin Vulgate and the English Authorized Version), which then omits "in the desert" as superfluous. "Filled" is intended to be the equivalent of "raised." As the passage evidently relates to the levelling of uneven land, "rugged" and "even" are better than "crooked" and "straight," though the Hebrew would permit certainly the first of these. "All" is inserted in the Vatican Septuagint for fulness of expression, but the Alexandrian agrees with the Hebrew in omitting it. The expression: "All flesh shall see the salvation of God" (where the Hebrew has, "shall see it," that is, God's glory), is a euphemism, to avoid the apparently irreverent assertion that men should see the glory of God, or an interpretation (God's glory is manifested in the salvation of his people).

The New Testament follows the Septuagint closely. The Synoptics abridge "the paths of our God" into "his paths;" and Luke (with whom agrees in general the Alexandrian text) slightly alters one expression (writing "the rough ways smooth"), omits "all" before "the crooked," as unnecessary, and leaves out part of the last sentence for the sake of brevity. John condenses two clauses of the Septuagint into one.

The passage in Isaiah is a description of Israel's return to Canaan, from the exile in Babylon, across the desert; the removal of all obstacles out of the way is represented under the form of the construction of a smooth road through the wilderness; and the march of the people is described as the march of Yahwe, God of Israel, who would lead his people home. The prophet refers to nothing but this event in the history of Israel. But in later times the tendency of Jewish exegesis was to find Messianic predictions everywhere in the Old Testament, and especially in Isa. xl.-lxvi.; and when the Gospels were written, such acts of preparation as are here described



(and Mark includes the similar statement in Mal. iii. 1) would naturally be connected with Christ's forerunner, John the Baptist. The striking parallelism between the two periods is obvious: in one case God manifests his glory by delivering Israel from exile, and planting his church in Canaan; in the other, by the announcement of his universal truth in Jesus, and the establishment of his church in the world; and in both cases there is a preparation for the great act. Here, as elsewhere, Jesus represents the consummation of God's dealings with Israel and with the world; his person embodies all Israel's religious history.

*Text.*—Heb. has no manuscript variations. The Targum makes unimportant explanatory additions. Sept. τῶς τριβύβους, plur. with art., not so good as Heb. sing. without art.; בערבה is omitted, perhaps as unnecessary; πληρωθήσεται, "filled," is free, not quite exact, rendering of נִשָּׂא, "lifted up;" καὶ βουνός is scribal addition, for the sake of fulness; πάντα is insertion suggested by the two preceding clauses; sing. τραχὺία where Heb. has plur., and plur. πεδία where Heb. has sing., are from different manuscript readings, or are rhetorical variations; σωτήριον τοῦ θεοῦ is explanatory addition.

*Gospels.*—In the first sentence (Matthew and Mark have only this) the Synoptics follow Sept. literally, only abridging τοῦ θεοῦ ἡμῶν into αὐτοῦ. Luke omits the πάντα of Sept., and makes the four following nouns plur., apparently for rhetorical reasons (agreeing with neither Heb. nor Sept.); his omission of καὶ ὁφθῆσεται ἡ δόξα κυρίου is for the sake of brevity. Alex. Sept. agrees in most points with Luke, and has probably been conformed to his text. John makes a free condensation after Sept. There is no trace of an Aramaic version here; the verbal coincidences with Sept. show that the latter was the source of the evangelists' texts, or the Aramaic version, if Matthew followed it, was identical with Sept.

MATT. iv. 4; LUKE iv. 4: DEUT. viii. 3.

*Heb.* "Not by bread alone does man live, but by every thing that proceeds from the mouth of Yahwe does man live."

*Sept., Matt.* "Not by bread alone shall man live, but by every word that proceeds out of the mouth of God."

*Luke.* "Not by bread alone shall man live."

*Deut.* viii. 3: לֹא עַל-הַלֶּחֶם לִבְדּוֹ יִחְיֶה הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי יִהְיֶה  
יִחְיֶה הָאָדָם

*Sept.*: Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζήσεται ὁ ἄνθρωπος.

*Matt.*: Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

*Luke*: Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος.

In Deuteronomy the reference is to the manna with which the Israelites were fed in the wilderness, and the contrast is between ordinary food and this supernaturally supplied nourishment; in the Gospel the contrast is between food in general and other modes by which God might sustain life. The ultimate meaning is the same in both; namely, the power of God to provide for his servants in the absence of ordinary means.

*Text.*—The Heb. verb expressing a general fact is better rendered by Eng. present; the Sept. future, however, comes to the same thing. Sept. ῥῆμα is "word," as appears from the διὰ στόματος, and is naturally supplied from the context: διὰ στόματος, "through the mouth,"="out of the mouth." Sept. "God," instead of "the Lord" (for Heb. "Yahwe"), may be a different reading of a Heb. manuscript (for the old Heb. manuscripts may easily have differed among themselves in the reading of divine names), or it is the change of a scribe. The ἐν παντὶ of Matthew, where Sept. has ἐπὶ παντὶ, may be a scribal variation, or possibly a reminiscence of the Aramaic; and so the omission of τῷ.

MATT. iv. 6; LUKE iv. 10, 11: PS. xci. 11.

*Heb.* "He shall command his angels concerning thee to keep thee in all thy ways; on their hands they shall bear thee up, lest thou strike thy foot against a stone."

The Vatican Septuagint omits "all" (which is found in the Alexandrian), and has "lest perchance."

*Matt.* "He shall command his angels concerning thee, and on their hands they shall bear thee up, lest perchance thou strike thy foot against a stone."

*Luke.* "He shall command his angels concerning thee to keep thee; on their hands they shall bear thee up lest thou strike thy foot against a stone."

Matthew and Luke are identical with the Septuagint, except that Matthew inserts "and" for smoothness of connection.

*Ps. xci. 11:* כִּי מִרְאֲבֵי יְצִיָּה־לָךְ לִשְׁכָרְךָ בְּכָל־דְּרָכֶיךָ. עַל כַּפִּים יִשְׁאֻנְךָ פַּן־תִּגָּף בְּאֶבֶן רִגְלֶךָ

*Sept.:* \*Ὅτι τοῖς ἁγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν ταῖς ὁδοῖς σου, ἐπὶ χειρῶν ἄροῦσιν σε μὴ ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου. *Alex.* has ἐν πάσαις ταῖς ὁδοῖς σου

*Matt.* inserts καὶ before ἐπὶ χειρῶν. Otherwise *Matt.* and *Luke* are identical with *Vat. Sept.*

The Psalm is properly quoted by Satan to prove God's care of his servants. According to Matthew, he omitted the words, "to keep thee in all thy ways;" according to Luke, only "in all thy ways" is omitted. It is sometimes said that the quotation is garbled; that the clause "in all thy ways" (that is, "in all thy righteous ways") expresses the necessary condition of the divine providential care, namely, that one shall be in the path of duty; and that Satan, by omitting these words, wilfully misrepresents the Psalmist, for the purpose of leading Jesus to tempt God. But the omission of these words does not affect the meaning of the verse; elsewhere the New-Testament writers often leave out such merely explanatory clauses. The guile of Satan lies not in this verbal change, nor in his literal application of the Psalmist's figurative language (for this occasion would fairly come within the scope of the promise), but in his misinterpretation of the spirit of the passage, as Jesus points out (see next quotation).

MATT. iv. 7; LUKE iv. 12: DEUT. vi. 16.

*Heb.* "Ye shall not tempt Yahwe your God."

*Sept., Matt., Luke.* "Thou shalt not tempt the Lord thy God."

*Deut. vi. 16:* לֹא תִנְסֶה יְהוָה אֱלֹהֶיכֶם

*Sept., Matt., Luke:* Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

The Septuagint singular "thou, thy," where the Hebrew has plural, is very possibly a difference of Hebrew manuscript reading. In this section of Deuteronomy the number is freely varied; the singular occurring, for example, in our Masoretic text, in verses 5-13, the plural in verses 14-17, the singular again in verses 18-21, and both singular and plural in verse 3.

By this quotation Jesus means to say, in reply to the above citation of Satan, that he had no right to throw himself into uncommanded danger, and then expect God to deliver him; herein Satan had misrepresented the Psalmist, who had in mind only dangers arising in the path of duty. In Deuteronomy this warning is given with special reference to the lack of trust in God shown by the Israelites at Massah (Exod. xvii. 1-7); where, being without water, they tried the Lord's patience (tempted him) by doubting whether he was with them, able and willing to supply their needs. Similar lack of trust of God, with trial of his patience, is shown in a foolishly demand for his protection, which is the case contemplated in our quotation.

MATT. iv. 10; LUKE iv. 8: DEUT. vi. 13.

*Heb., Vat. Sept.* "Yahwe [Sept., the Lord] thy God thou shalt fear, and him thou shalt serve."

*Matt., Luke.* "The Lord thy God thou shalt worship, and him only shalt thou serve" (and so Alex. Sept.).

*Deut. vi. 13:* אֱת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֵתוּ תַעֲבֹד

*Vat. Sept.:* Κύριον τὸν θεόν φοβηθήσῃ καὶ αὐτῷ λατρεύσεις.

*Matt., Luke:* Κύριον τὸν θεόν προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις; and so *Alex. Sept.*

The "worship" is a free rendering instead of "fear," and the "only" is added to bring out clearly the restriction involved in the words. Probably these natural alterations passed from the Aramaic synagogue version into the New Testament, and were thence transferred to the Alexandrian Septuagint.

In Deuteronomy the contrast is between Yahwe, God of Israel, and other gods; in the Gospels, between God and other objects of worship; the first contrast includes the second.

MATT. iv. 15, 16; LUKE i. 79: ISA. viii. 23, ix. 1 (A. V. ix. 1, 2.)

*Heb.* "In the former time he degraded the land of Zebulon and the land of Naphtali, but in the later he honors the region toward the sea, beyond the Jordan, the district [*gelil*] of the nations. The people who walk in darkness see a great light, and they that dwell in the land of blackness, light shines on them."

*Sept.* "Drink this first, do it quickly, O region of Zabulon, land of Naphtali, and the rest who inhabit the seacoast, and beyond the Jordan, Galilee of the nations. O people walking in darkness, behold a great light, ye who dwell in the region, the shadow of death, light shall shine on you."

*Matt.* "The land of Zebulon and the land of Naphtali, toward the sea, beyond the Jordan, Galilee of the nations [Gentiles], the people which sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up."

*Luke.* "To shine on them that sit in darkness and the shadow of death."

*Isa.* viii. 23, ix. 1: בַּעֲתָהּ הָרִאשֹׁן הָקֵל אֶרְצָה וְבִלְחֵן וְאֶרְצָה נִפְתָּלִי וְזֶבֻּלֹן וְהָאֲחֵרִין  
הַכְּבִיד דֶּרֶךְ הַיָּם עֵבֶר הַיַּרְדֵּן גִּיל הַגּוֹיִם: הַעַם הַהֲלָכִים בְּחֹשֶׁךְ רָאוּ אֹר אוֹר נִדְּלוּ  
יִשְׁבֵי בְּאֶרֶץ צִלְמֹת אֹר נִנָּה עֲלֵיהֶם:

*Vat. Sept.:* Τοῦτο πρῶτον πίε, ταχὺ ποίει, χώρα Ζαβουλῶν, ἡ γῆ Νεφθαλίμ, καὶ οἱ λοιποὶ οἱ τὴν παραλίαν καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν· ὁ λαὸς ὁ πορευόμενος ἐν σκότει ἴδετε φῶς μέγα, οἱ κατοικοῦντες ἐν χώρᾳ σκιᾶ θανάτου φῶς λάμψει ἐφ' ὑμᾶς.

*Alex. Sept.:* Νεφθαλὲμ ὁδὸν θαλάσσης καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες.



At end of verse 1 add: τὰ μέρη τῆς Ἰουδαίας. 2: ὁ λαὸς ὁ καθήμενος . . . χώρα καὶ σκιᾷ.

*Matth.*: Ἡ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

*Luke*: Ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις.

The text of Matthew seems to follow an Aramaic version, with modifications from the Septuagint. The evangelist, in the first place, deals freely with the first sentence, taking from it only so much as contains a geographical reference to the Galilee region, the scene of Christ's ministry, and omitting, as unnecessary to his purpose, the verbs "degrade" and "honor." This part of his text is a fair rendering of the Hebrew. In the next sentence, while the general sense is preserved, there are two departures from the original, namely, "the people which sat" (instead of "walk"), and "the region and shadow of death" (instead of "the land of the shadow of death," properly, "land of deep shade" or "darkness"). The former of these may be a variation made by the Aramaic version, or it may be an assimilation to the following "sat," by the evangelist himself: the latter, the expression "region and shadow," is an extension of the Septuagint "region, shadow," perhaps a scribal inadvertence, perhaps merely from desire for expansion. Such an inaccuracy of expression (putting "region" and "shadow" as parallel appellatives, instead of making the second define the first) would hardly be found in an Aramaic version of the Hebrew. We must suppose, then, that either the original Aramaic Matthew (if there was one), or the writer of the present Greek Matthew, followed in the main the Synagogue version, but made one change after the Septuagint; or, that the Aramaic itself in this last case followed the Septuagint. In the first verse, the Septuagint has so misread the Hebrew as entirely to miss the sense; and in the next, it improperly makes the verbs imperative. Luke gives a free condensation of the latter part of the passage, apparently also after the Aramaic ("sit," instead of the Hebrew and Septuagint "walk"). It is possible—it cannot be said to be probable—that both Matthew and Luke follow a Septuagint text differing from that which we now have. The Alexandrian Septuagint is not an independent authority.

The prophecy (chaps. vii.-ix.) of which our passage forms a part

was uttered while the Syrian-Israelitish attack on Judah was impending; and its object was to dissuade the people from the Assyrian alliance, and lead them to trust to Yahwe alone. Says the prophet: "Yahwe will bring on them and you the king of Assyria like an overwhelming river. No alliances shall save you, but Yahwe will be your sanctuary; of this I and my children are signs. Consult not wizards, but God's instruction given you by his prophets. The nation shall fall into grievous suffering and darkness, but there shall come a better time: the northern part of the land, at first humiliated, shall afterwards be honored,—the rod of the oppressor shall be broken, and the people shall rejoice." The reference is to the Assyrian invasion (about B.C. 734–732), from which the northern part of the country, Zebulun, Naphtali, and the trans-Jordanic region, suffered most. A partial fulfilment of the promise of deliverance might be seen in the disaster that befell Sennacherib's army (2 Kings xix. 35); but the prophet's hope went beyond this to the king who was to bring perfect rest and happiness to the nation (ix. 5, Authorized Version, ix. 6). This hope was never realized in its outward form: on the contrary, Israel became a vassal of the Assyrian, and ultimately lost its political life. Nevertheless, the ethical-religious side of the promise was realized. Isaiah's ideal state was founded on righteousness, and involved a complete union of soul between God and man; it was essentially, in its spiritual element, the kingdom of God that Jesus established. The evangelist is so far right in identifying the teaching of Jesus with the spiritual light that the prophet predicts for his people; though it is a superficial and unimportant coincidence, that the Christ taught in that very northern region which first fell into the hands of the Assyrian. The reference in Luke is a general one to the spiritual enlightenment of the Messianic time.

*Text.*—The Heb. text is supported in general by the Greek, Latin, and Syriac. The Sept. misreadings are remarkable: τοῦτο seems to be rendering of זאת, read instead of כעת; πῖς, "drink," is scribal miswriting of ποίει, and was probably introduced from the margin; ταχὺ ποίει is the (here incorrect) translation of הקל; for אחרון, "later," was wrongly read אחרים, "others;" הכביר "honors," seems to have been wanting in the Heb. text of Sept. (Alex. κατοικοῦντες is insertion for clearness); χώρα σκιᾶ θανάτου ignores the stat. const. in בארץ צלמות. Matthew's καθήμενος, "sitting," instead of "walking," cannot be

a misreading of the Heb. text, but is rather assimilation to the following *καθη-  
μένοις*; *χώρα καὶ σκιᾶ* is a development (away from the Heb.) of Sept. *χώρα σκιᾶ*.  
Alex. Sept. follows Matt. in several cases: its *ὁδὸν θαλάσσης* makes a duplet  
with *οἱ τὴν παραλίαν*; the hand of a Christian scribe is seen in the gloss at the  
end of verse 1: *τὰ μέρη τῆς Ἰουδαίας*.

THE BEATITUDES.—MATT. v. 3-10; LUKE vi. 20-22.

*Matt.* v. 3, *Luke* vi. 20. "Happy are the poor in spirit."

A summing-up of various passages, such as Isa. xxix. 19, lxi. 1, lxvi. 2, Ps. lxix. 33 (Authorized Version, 32).

*Matt.* v. 4. "Happy are they that mourn, for they shall be comforted."

*Luke* vi. 21. "Happy are ye that weep now, for ye shall laugh."

*Isa.* lxi. 2: *לִנְחָם כָּל-אֲבֵלִים*

*Sept.*: Παρακαλέσαι πάντας τοὺς πενθοῦντας.

*Matt.*: Μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται.

*Luke*: Μακάριοι οἱ κλαίοντες νῦν ὅτι γελάσετε.

In his announcement of the blessings of the coming time of glory for Israel, Isa. lxi. 1-3, the prophet is commissioned, among other things, to "comfort all that mourn" (verse 2); and that the mourning spoken of is an ethical-religious one, appears from the fact that the end of the comforting is that "they may be called oaks of righteousness, the planting of Yahwe, unto glory." Jesus still more distinctly raises mourning to a spiritual plane. Luke gives a free rendering.

*Matt.* v. 5. "Happy are the meek, for they shall inherit the land."

*Ps.* xxxvii. 11. "The meek shall inherit the land."

*Ps.* xxxvii. 11: *יְגִנּוּם יִשְׁוֹרְרִין*

*Sept.*: Οἱ δὲ πραεῖς κληρονομήσουσιν γῆν.

*Matt.*: Μακάριοι οἱ πραεῖς ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

The "meek" are the humbly obedient to God, the righteous (see verses 9, 18, 22, 29, 34, of the Psalm), who receive what was to the ancient Israelite of the later time the condition and embodiment of all civil and spiritual blessing, a share in the glorious land of promise, since to citizens of this land alone belonged the privileges of the kingdom of God. It was not "the earth," but the land of Canaan, that the pious Israelite hoped to inherit. Jesus must be supposed to use the expression in its broad sense, as equivalent to "being heirs of the spiritual privileges of God's kingdom."

*Matt.* v. 6. "Happy are they that hunger and thirst after righteousness, for they shall be filled."

*Luke* vi. 21. "Happy are ye that hunger now, for ye shall be filled."

A general reference, perhaps to Isa. lv.: "Ho, every one that thirsteth, . . . come, buy and eat; . . . hear, and your soul shall live, and I will make an everlasting covenant with you: . . . let the wicked forsake his way." A spiritual hunger and spiritual food.

*Matt.* v. 7. "Happy are the merciful, for they shall obtain mercy."

Compare Ps. xviii. 26 (Authorized Version, 25): "With the merciful thou wilt show thyself merciful," and Prov. xi. 17: "The kind [merciful] man benefits himself." There is no verbal agreement between the Septuagint of the Psalm-passage and Matthew; ἐλεήμων, which Matthew uses for "merciful," is found in the Greek of Prov. xi. 17.

*Matt.* v. 8. "Happy are the pure in heart, for they shall see God."

In Ps. xxiv. 3-5 it is the "pure in heart" (Septuagint, καθαρὸς τῇ καρδίᾳ, as in Matthew), of whom it is said that he "shall stand in God's holy place," that is, in God's presence, enjoying perpetual communion with him. Compare Ps. xv.

*Matt.* v. 9. "Happy are the peacemakers, for they shall be called sons of God."

A generalization from the Old Testament. God is the bestower of the supreme blessing of peace (*Ps.* lxxii. 3, 7, lxxxv. 11, Authorized Version 16); and they that make peace may by excellence be called his sons. Compare *Prov.* xii. 20: "To the counsellors of peace there is joy."

*Matt.* v. 10. "Happy are they that have been persecuted for righteousness' sake" (and see *Luke* vi. 22).

A general inference from the Old Testament; possibly with special reference to *Dan.* vii. 25-27, where the holy people, after having been persecuted, receive the kingdom of heaven.

#### MATT. v. 21-43.

The quotations in this group are short, and call for little criticism.

*Matt.* v. 21. "Thou shalt not kill."

From *Exod.* xx. 13; *Deut.* v. 17. Quoted also in *Matt.* xix. 18; *Mark* x. 19; *Luke* xviii. 20; *Rom.* xiii. 9; *Jas.* ii. 11. The words in *Matt.* v. 21: "Whosoever shall kill shall be in danger of the judgment," are not a literal quotation, but a general statement of the old Israelitish law.

*Matt.* v. 27. "Thou shalt not commit adultery."

From *Exod.* xx. 14; *Deut.* v. 18. Quoted also in *Matt.* xix. 18; *Mark* x. 19; *Luke* xviii. 20; *Rom.* xiii. 9; *Jas.* ii. 11.

*Matt.* v. 31.

The law of divorce, from *Deut.* xxiv. 1 (*Septuagint*, βιβλίον ἀποστασίον, "writing of divorcement," for which Matthew has simply



ἀποστάσιον). Jesus assumes that the law in Deuteronomy allowed divorce for slight cause (as the school of Hillel taught), against which he declares himself in verse 32.

*Matt.* v. 33. "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths."

A free citation from Num. xxx. 2; Exod. xx. 7; Lev. xix. 12; Deut. xxiii. 21 (compare Eccl. v. 4). Quoted also in *Matt.* xix. 18.

*Matt.* v. 38. "An eye for an eye, and a tooth for a tooth."

From Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21. The Old-Testament civil law of retaliation; here, so far as it was held to be an ethical rule, set aside by Jesus.

*Matt.* v. 43. "Thou shalt love thy neighbor, and hate thine enemy."

The first clause is from Lev. xix. 18: "Thou shalt love thy neighbor as thyself," which is given fully in *Matt.* xix. 19, xxii. 39; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. The second clause is an interpretation of the spirit of the Israelitish law, not only in Lev. xix. 18, where the restriction of love to the neighbor—that is, fellow-countryman—fairly involves its negation in the case of foreigners, but throughout the Old Testament, where the hostile relation of Israel to the other nations makes hostility to them a necessary accompaniment of devotion to the interests of the chosen people.

MATT. viii. 17; JOHN i. 29; 1 PET. ii. 24; ISA. liii. 4.

*Heb.* "Our sicknesses he bore, and our pains, he carried them."

*Sept.* "He bears our sins, and suffers for us."

*Matt.* "Himself took our weaknesses, and bore our diseases."

*John.* "Who bears the sin of the world."

*Pet.* "Our sins he himself bore" (*or*, carried up).

*Isa.* liii. 4: חָלַנּוּ הוּא וְנָשָׂא וּמַכָּאֲבֵינוּ כָּכָל

*Sept.*: Οὗτος τὰς ἀμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾷται.

*Matt.*: Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

*John*: Ὁ αἱρῶν τὴν ἀμαρτίαν τοῦ κόσμου.

*Pet.*: Τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνῆνεγκεν.

Matthew follows rather an Aramaic version than the Greek; Peter is freely, and John still more freely, after the Greek.

The fifty-third chapter of Isaiah is a description of the unmerited and vicarious sufferings of the servant of Yahwe, — that is, Israel in exile, especially the pious spiritual part of the nation, of whom the prophet here says: "he bore our sufferings, and carried our sorrows." The suffering that righteous Israel endured in exile was the result of the sin of the nation, for whose purification God imposed this grief on his servant. This ascription of vicarious suffering to God's people, though not a prediction, carries with it the possibility of similar suffering by any servant of God, above all by him who stood nearest to God, and in most perfect sympathy with man. Matthew, giving a physical sense to the prophet's words, and rendering: "himself took our infirmities and bore our diseases" (herein not agreeing with the Septuagint), finds them fulfilled in Jesus' acts of bodily healing; that is, he regards the diseases of men as having been transferred to Jesus and borne by him, — an idea not intended by the prophet. If we could understand the evangelist to say merely that Jesus was burdened in soul by the sorrows of men, this would be, not exactly the sense of the prophet, but a not unnatural extension of his thought. — The passage in Isaiah was regarded by the Jews generally, and by the New-Testament writers, as Messianic; and is in John and Peter applied to the vicarious death of Christ. They both agree in the main with the Septuagint, having "sin" instead of "suffering," which is a justifiable paraphrase so far as the suffering is regarded by the prophet as a punishment of sin. *John*: "Behold the Lamb of God, who bears [*or*, takes away] the sin of the world." *Peter*: "Who

himself bore our sins in his body on the tree" (*or*, carried up our sins in his body to the tree).

*Text.*—Sept. gives a paraphrase rather than a translation: ἀμαρτίας is intended as rendering of חַל, "sufferings," and not of חַטָּא or חַטָּאת, "sins;" and so ὁδυνᾶται of מַכָּאכ. The Aramaic version followed by Matt. renders Heb. literally. Peter adopts the general form of Sept., with changes: his αὐτός (which Matt. also has) is for emphasis, and for the same end he places it just before the verb; ἀνήνεγκεν is a mere variation of tense of the Sept., to suit the form of the discourse. John takes only the general idea, and renders it by his own Greek, using the sing. "sin" (the world's sin regarded as a mass), and a verb which denotes "bearing" in the sense of "taking away;" these stronger terms corresponding to the ideal conception of the Christ in the Fourth Gospel.

MATT. ix. 13, xii. 7: HOS. vi. 6.

*Heb., Matt.* "I desire mercy and not sacrifice."

*Sept.* "I desire mercy rather than sacrifice."

*Heb.*: חֶסֶד חֶפְצִי וְלֹא זָבַח

*Sept.*: Ἐλεος θέλω ἢ θυσίαν.

*Matt.*: Ἐλεος θέλω καὶ οὐ θυσίαν. *Matt.* follows the Aramaic version.

God desired of Israel, said the prophet, not ceremonial service (in which they were strict enough), but a heart in accord with himself; and Jesus makes the application to the Pharisees who objected to his eating with tax-gatherers and other disreputable persons, and to the violation of the traditional sabbath-law by his disciples.

MATT. xi. 10; MARK i. 2; LUKE i. 76, vii. 27: MAL. iii. 1.

*Heb.* "Behold, I send [am sending, *or* about to send] my messenger, and he shall prepare a way before me."

*Sept.* The same.

*Matt.* "Behold, I send my messenger before thy face, who shall prepare thy way before thee."

*Mark.* "Behold . . . who shall prepare thy way."

*Luke* i. 76. "Thou [John] shalt go before the face of the Lord to make ready his ways."

*Luke* vii. 27. Identical with *Matt.*

*Mal.* iii. 1: הִנְנִי שְׁלַח מַלְאָכִי וּפְנֵה-דֶרֶךְ לִפְנֵי

*Sept.*: 'Ἰδοὺ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου.

*Matt.*: 'Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

*Luke* vii. 27: The same, with om. of ἐγώ.

*Mark* same as *Luke*, with om. of ἔμπροσθέν σου.

*Luke* i. 76: Καὶ σὺ . . . προπορεύσῃ . . . ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,

The form of the Gospel quotations might be derived from the Septuagint; but in that case the fact that the three evangelists agree in certain noteworthy differences from the Hebrew and the Septuagint would point to a traditional transformed Christian reading of the passage, and this seems less probable than derivation from an Aramaic synagogue reading. The Messianic interpretation might easily lead to a Messianic form: the synagogue version would make the passage an address to the Messiah, changing the pronouns accordingly, and inserting "before thy face" after "messenger" for distinctness of reference; and the Synoptics, all closely connected with Palestine, would adopt this version. Yet the other explanation suggested above is not impossible. A similar transformation of the passage into Messianic shape may have taken place in the first Christian circles, and thence have come into the Synoptic Gospels. *Luke* i. 76 is a free combination of *Mal.* iii. 1 and *Isa.* xl. 3, after the Septuagint.

The prophet is reproving the people (including the priests) for their neglect of ceremonial and ethical duties, and for their sceptical opinions. They were in the habit of saying (ii. 17): "Yahwe takes pleasure in evil-doers;" and of exclaiming: "Where is the God of judgment?" They had lost faith in a righteous divine control of affairs. To this the prophet replies (iii.), that Yahwe will soon manifest himself in judgment, first sending a messenger to purify the people, and especially the Levites. "You ask for Yahwe: the Lord, whom you seek, shall suddenly come to his temple, and your doubts

shall vanish" (iii. 18) ; the day of Yahwe (iii. 19, Authorized Version iv. 1), the moment when he shall show himself as strict judge of the bad and rewarder of the good, shall be dreadful (so Joel iii. 4, Authorized Version ii. 31, and elsewhere in the prophets). After the manner of Oriental rulers, his coming is to be ushered in by a messenger, who is not particularly described. In iii. 1 he is called "the messenger of the covenant," conceivably an angel, as in Exod. xxxiii. 2 ; but in iii. 23 (Authorized Version iv. 5) he is apparently represented as a prophet, whose work shall be stormy like that of Elijah, and who may properly be called a messenger of the covenant, one who is to establish more perfectly God's covenant with his people. The prophet's declaration, then, seems to be, that some vigorous man will soon appear, who will with strong hand bring Israel back to the pure service of God ; and then Yahwe himself will come in the capacity of final judge.

In the Gospels this messenger is identified with John the Baptist, who is also declared to be the Elijah whom the Jews (from Mal. iii. 23, Authorized Version iv. 5) expected to be the forerunner of the Messiah ; the Malachi-passage is changed in form, as above described, so as to become an address to the Messiah, Luke i. alone preserving the form of the prophetic expression. The Gospel quotations, though they introduce a Messianic reference not found in Malachi, yet faithfully preserve the spirit of his words. He thought of a speedy interposition of God, heralded by a prophet : and such an interposition, though hardly in the form expected by Malachi, was the appearance of Jesus, of whom John was the forerunner.

*Text* — The Heb. manuscripts offer no variations. — Sept. gives an accurate translation of the original. — The ἀποστέλλω, κατασκευάζει, and ἐμπροσθέν σου of the evangelists, where Sept. has ἐξαποστέλλω, ἐπιβλέψεται, and πρὸ προσώπου μου, are most easily explained as translations from the Aramaic. The ἐτοιμάσαι of Luke i. 76 is probably after the Sept. of Isa. xl. 3.

MATT. xi. 23 ; LUKE x. 25.

The description of Capernaum as "exalted to heaven and going down to Hades," is perhaps after the similar description of the king of Babylon in Isa. xiv. 13-15.



*Text.*—Sept. has: εἰς τὸν οὐρανὸν ἀναβήσομαι . . . εἰς ἄδην καταβήσῃ; Matt., Luke: ἕως οὐρανοῦ ὑψωθήσῃ, ἕως ἄδου καταβήσῃ. The citation is more probably after the Aramaic, the vernacular; and the ὑψωθήσῃ may be a free modification to suit the discourse, or may be suggested by the Aramaic rendering of אָרִים, "I will exalt," in verse 13.

MATT. xii. 18-21: ISA. xlii. 1-4.

*Heb.* "Behold, my servant on whom I lay hold [*or*, whom I uphold], my chosen in whom I delight [*lit.*, my soul delights], I have put my spirit on him, he shall send forth judgment [*or*, law] to the nations. He shall not cry, nor call aloud, nor make his voice heard in the street. A bruised reed he shall not break, and a dim wick he shall not quench; unto truth he shall send forth judgment [*or*, law]. He shall not faint nor fail till he set judgment [*or*, law] in the earth; and to his instruction distant lands shall look."

*Sept.* "Jacob is my servant, I will lay hold on him; Israel is my chosen, my soul has accepted him; I have put my spirit upon him, he shall bring forth judgment to the nations. He shall not cry, nor lift up [his voice], nor shall his voice be heard without. A bruised reed he shall not break, and smoking flax he shall not quench, but unto truth he shall bring forth judgment. He shall shine forth, and shall not be disheartened till he set judgment on the earth, and in his name shall the nations hope."

*Matt.* "Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my spirit on him, and he shall declare judgment to the Gentiles. He shall not strive nor cry aloud, nor shall any one hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall

he not quench, till he send forth judgment unto victory; and in his name shall the Gentiles hope."

*Isa. xlii. 1-4:* יְהוָה יִבְרַח אֶתְכֶם-בּוֹ בַּחֹרֵי רָצְתָה נַפְשִׁי נִתְּתִי רוּחִי יַגְלִיּוּ מִשְׁפָּט רַשָּׁים יוֹצֵא: לֹא יִצְנֶק וְלֹא יִשָּׂא וְלֹא יִשְׁכָּיֵעַ בַּחֲוִין קִירוֹ: קִנָּה רָצוֹן לֹא יִשְׁבֹּר וּפְשָׁתָהּ כָּהָה לֹא יִכְבְּנָה לְאַכְזָת יוֹצֵא מִשְׁפָּט: לֹא יִכָּהָה וְלֹא יִרְוֶן עַד יָשִׁים בְּאֶרֶץ מִשְׁפָּט וּלְתוֹרָתוֹ אִים יִיחָלוּ:

*Sept.:* Ἰακώβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ • Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτὸν ἡ ψυχὴ μου • ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει • οὐ κεκράζεται οὐδὲ ἀνῆσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. κύλαμον τεθλασμένον οὐ συντρίψει, καὶ λίνον καπνιζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν • ἀναλίμψει καὶ οὐ θραυσθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν • καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν.

*Matt.:* Ἰδοὺ ὁ παῖς μου ὃν ἡρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχὴ μου, θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ • οὐκ ἔρισει οὐδὲ κραυγίσει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ κύλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν.

The Septuagint differs so widely from Matthew that it is evident the latter was unaffected by it.

The Greek rendering of Matthew, doubtless following an Aramaic version, departs in several points from the Hebrew: "have chosen," instead of "lay hold of, uphold," is inexact, and so "beloved," instead of "chosen one" (perhaps to avoid the repetition of "chosen"); "strive" is a free interpretation of the verb meaning "to cry," the crying in the case being supposed (and not improbably) to be connected with violence; "smoking flax" agrees with the Septuagint and the Vulgate, but is not accurate; how the Aramaic got the rendering "send forth judgment unto victory," instead of "unto truth," is not clear—perhaps it had a different Hebrew word from ours in its text, but more probably "victory" is a free translation or interpretation of the idea of "certainty," which is contained in the Hebrew word for "truth;" the next clause of the Hebrew is omitted for brevity's sake; and in the last clause the "in his name shall the Gentiles hope," is a free Messianic interpretation of the Hebrew, "to his instruction distant lands shall look." The evangelist, then, does not render from the Hebrew original, nor from the Septuagint (at least, not from our present Septuagint text), but

from some Aramaic version, which gave a partly paraphrastic Messianic translation, such as is often found in our Targums. It is not probable that this Aramaic version was in writing: it was rather the synagogue oral version, which would be familiar to Palestinian Jews. A similar rendering after Isa. xlii. 1 is found in Matt. iii. 17, xvii. 5; 2 Pet. i. 17: "This is my beloved Son, in whom I am well pleased."

The prophet is describing the fortunes and functions of the servant of Yahwe, that is, Israel (xli. 8), especially in relation to the other nations: the one holy, omnipotent God will endue his servant with strength (xli.); him he had chosen among all the nations (xli. 9), who, being nothing and vanity, shall be confounded (xli. 10-29), while the servant of Yahwe, upheld by him, filled with the spirit of God, shall teach them truth and judgment (that is, the divine instruction or law). The nations were sunk in idolatry; Israel was to guide them to the knowledge of the one God. The servant of Yahwe is described in our passage as quiet and gentle in his manner (in contrast with the military violence and pomp of the other nations), full of sympathy for the weak, yet so vigorous and persistent in his work that he should never cease till all the world had accepted the worship of Yahwe. This strikingly grand conception of the nation's mission was realized only in a small degree by the national Israel; but the picture of the spiritual Israel was embodied, as the evangelist points out, in the life of Jesus, whose method was a quiet and sympathizing appeal to men's hearts. In this, as in many other points, he realized what the great prophet so fervently hoped for his people. The "servant of Yahwe" of Isa. xl.-liii. is a grand spiritual portraiture, of which the embodiment in actual life was to come long after, but not, as the prophet hoped, in the nation as such. Our passage is referred to the Messiah by the Targum.

*Text.*—The manuscripts give no variations in the Masoretic text, which is confirmed by Sept., Syr., Targ., and Latin.—The Sept. rendering is nearly exact; in verse 1 it inserts the names "Jacob" and "Israel," an explanation drawn from the context.—The evangelist follows not the Heb. nor the Greek, but a paraphrastic Aramaic version, which is, however, influenced by the Sept. The rendering *νίκος* for *אֶכֶת* may be similar to that of 1 Cor. xv. 54, where *נֶצַח*, "perpetuity" (Isa. xxv. 8), also "certainty," is given by *νίκος*; that is, "certainty" (*אֶכֶת*) is taken as equivalent to or involving "victory;" *τρώμενον*, "smoking," like Sept. *καπνίζόμενον*, is an interpretation of *כָּהָה*, "dim." There is no need to suppose a different Heb. text from ours.

MATT. xiii. 14, 15; MARK iv. 12, viii. 18; LUKE viii. 10; JOHN ix. 39, xii. 40; ACTS xxviii. 26, 27; ISA. vi. 9, 10.

*Heb.* "And he said, Go and say to this people, Hear indeed, but do not understand, see indeed, but do not know. Make this people's heart [understanding] gross, and their ears dull, and their eyes dim, lest they see with their eyes and hear with their ears and their heart understand, and they turn and be healed."

*Sept.* "Hearing ye shall hear and shall not at all understand, and seeing ye shall see, and shall not at all perceive, for this people's heart has become gross [thick], and they have heard heavily with their ears, and have closed their eyes, lest perchance they see with their eyes and hear with their ears and understand with their heart and turn, and I heal them."

Matthew and Acts are identical with the Septuagint. The expressions, "hearing ye shall hear," and "seeing ye shall see," are unidiomatic and clumsy attempts to render the emphatic form of the Hebrew. The use of the past tense instead of the imperative is untrue to the Hebrew. "Understand with their heart," instead of "their heart understand," seems to suit the connection, and might be got from the Hebrew by the insertion of one letter.

The other evangelists quote more freely parts of the passage.

*Mark.* "That they may see indeed, but not perceive, and hear indeed, but not understand, lest perchance they turn and be forgiven" (inversion of clauses).

*Luke.* "That seeing they may not see, and hearing they may not understand" (a free abridgment).

*John* xii. "He has blinded their eyes and hardened their heart, lest they see with their eyes and perceive







mercy. The parallelism between the conditions of Israel in the times of Isaiah and Jesus is plain: at both periods the nation was unspiritual, — in the earlier it was addicted to idolatry and magic, in the later it was in bondage to religious traditions and ordinances; in both there was religious formalism.

These words are applied by Jesus to his disciples in Mark viii. 18, and in a general way in John ix. 39.

MATT. xiii. 32; MARK iv. 32; LUKE xiii. 19; DAN. iv. 9 (12).

*Aram.* "In its branches lodged the birds of heaven."

*Sept.* "In it the birds of heaven built their nests."

*Theodotion.* "In its branches dwelt the birds of heaven."

*Matt.* "The birds of heaven come and lodge in its branches."

*Mark.* "The birds of heaven can lodge under its shelter."

*Luke.* "The birds of heaven lodged in its branches."

An adoption of part of the description of the great tree in Nebuchadnezzar's dream. The citation is after the Aramaic original, or a more modern Aramaic version identical in meaning with the original. Mark's "shelter" comes from the preceding clause of Daniel.

*Text.* — The partial verbal agreement of the evangelists with Sept., as in τὰ πτερυγὰ τοῦ οὐρανοῦ, may be accidental, or may result from the familiarity of the writers with the Sept. vocabulary. Theodotion also agrees with Matt. and Luke in ἐν τοῖς κλάδοις αὐτοῦ; but this, too, is probably undesigned.

MATT. xiii. 35; PS. lxxviii. 2.

*Heb.* "I will open my mouth [speak] in a parable. I will utter riddles out of the olden times."

*Sept.* "I will open my mouth in parables, I will speak similitudes from the beginning."

*Matt.* "I will open my mouth in parables, I will utter hidden things from the foundation [of the world]."

*Ps.* lxxviii. 2: אֶפְתָּחָה כְּמֶשֶׁל בִּי אֲצַיֵּנָה חִידוֹת כְּנִי-קְדָם

*Sept.*: 'Ανοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέξομαι προβλήματα ἀπ' ἀρχῆς.

*Matt.*: 'Ανοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς.

The psalmist declares that his purpose in composing this psalm is to draw instruction from the early history of Israel, the "olden times" (which, he says, he had by tradition from the fathers); and this he accordingly proceeds to do, giving an outline of the dealings of God with the people, from the exodus to David, "that they might not be as their fathers, a stubborn and rebellious generation." The words *mashal* (properly "similitude") and *hida* ("riddle") are used with large latitude in the Old Testament, of parables, proverbs, apothems, and, as here, of any didactic poetical piece in which there may be nothing of a properly gnomic or parabolic character. Between the form of instruction employed by the psalmist, and the parables of Jesus referred to in Matt. xiii., there is very little resemblance; the psalmist's meaning not being conveyed by similitudes, but by historical statements whose meaning lies on the surface. Matthew, taking the word "parables" from the Septuagint (the plural is found in the Vatican and the Alexandrian, the singular in the Sinaitic), regards the psalm as furnishing the type of the distinctive peculiarity of Jesus' teaching.

*Text.*—For כֶּשֶׁל and חִידוֹת (for which there are no exact correspondents in Greek), *Sept.* uses the reasonably accurate *παραβολαῖς* and *προβλήματα*, which, however, must be interpreted by the context. The plur. *παραβολαῖς*, where Heb. has sing., is free translation, or takes כֶּשֶׁל as collective; ἀπ' ἀρχῆς, "from the beginning," is a not quite exact rendering of כְּנִי קְדָם, "from days of old."—*Matt.* agrees with *Sept.* in the first clause, but differs in the second; *κεκρυμμένα* is a possible rendering of חִידוֹת, though not here appropriate; ἀπὸ καταβολῆς is similar to ἀπ' ἀρχῆς, but departs farther from the sense of the original,—it is not the foundation of the world that the psalmist has in mind, but the early times of Israelitish history. These peculiarities of Matthew's text are most easily

explained as coming from the common Aramaic version. Tischendorf, 8th ed., writes the introductory formula: "that it might be fulfilled which was spoken by the prophet Isaiah," with **8**<sup>\*</sup>, 1, 13, 33 *al.*; Westcott and Hort omit "Isaiah," with **8**<sup>b</sup> BCD *al.*

MATT. xv. 4, xix. 19; MARK vii. 10, x. 19; LUKE xviii. 20; EPH. vi. 2, 3 :  
EXOD. xx. 12; DEUT. v. 16.

"Honor thy father and thy mother;" and Eph. adds (after Deut.), "that it may be well with thee, and that thou mayest live long on the earth" (*or*, land).

*Deut.* v. 16: כְּבֹד אֶת-אֲבִיךָ וְאֶת-אִמְךָ כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ לֵמַעַן יָאָרִיכֶן  
יָמֶיךָ וְלִמְעַן יֵשֶׁב לָךְ עַל הָאָרֶץ

*Sept.*: Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου ὃν τρόπον ἐνετείλατό σοι κύριος ὁ θεός σου, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς.

*Eph.*: Τίμα τὸν πατέρα σου καὶ τὴν μητέρα [ἡτις ἐστὶν ἐντολὴ] πρώτη ἐν ἐπαγγελίᾳ], ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

Ephesians is after the Septuagint, which in the last clause inverts the order of the Hebrew expressions, from manuscript difference, or through inadvertence. The Gospel citations may be from Exodus or from Deuteronomy; and, on account of the simplicity of the passage, there would be little room for difference between the Hebrew, Septuagint, and Aramaic.

*Text.*—In the N. T. passages, there is great diversity in the insertion and omission of the possessive σου after πατέρα and μητέρα, which is best referred to the freedom of the individual writers. The ἐση of Eph., instead of Sept. γένη, is also a freedom of quotation.

MATT. xv. 4; MARK vii. 10: EXOD. xxi. 17.

*Heb.* "He that curses his father or his mother shall surely be put to death."

*Sept.* (xxi. 16). "He that speaks evil of his father or his mother shall surely die."

*Matt., Mark.* "He that speaks evil of father or mother, let him surely die."

The Alexandrian Septuagint agrees with the New Testament.

*Exod. xxi. 17:* וְקַקְלֵל אָבִיו וְאִמּוֹ כּוֹת יֹכֵת

*Sept.:* 'Ο κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσῃ θανάτῳ.

*Matt.:* 'Ο κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

The first verb means originally, "to belittle, treat as contemptible," and then, commonly, "to curse;" the Septuagint takes it in a somewhat milder sense (and so, possibly, the Aramaic version), which, however, makes the law harder. The imperative "let him die," of the evangelists, is an easy modification, which may have come from the rendering of an Aramaic imperfect into Greek. The omission of the possessive pronoun before "father" and "mother" is for brevity. It is not clear whether this quotation is from the Septuagint or the Aramaic.

*Text.*—Sept. read Kal, כּוֹת, instead of our Hofal, יֹכֵת: the latter is supported by the other versions. In Sept., the order of the Heb. verses 16, 17 is reversed; and this gives a better connection of thought.

MATT. xv. 8, 9; MARK vii. 6, 7; ISA. xxix. 13.

*Heb.* "Because this people draw near to me with their mouths and honor me with their lips, and keep their hearts far from me, and their fear of me is a commandment of men that is learned, therefore . . ."

*Sept.* "This people draw near to me with their mouths and honor me with their lips, but their hearts are far from me; but in vain do they worship me, teaching ordinances of men and teachings."

*Matt., Mark.* "This people honor me with their lips, but their hearts are far from me; but in vain do they worship me, teaching as teachings ordinances of men."

*Alex. and Sin. Sept.* "This people draw near to me, honor me with their lips," etc.

*Isa. xxix. 13:* יֵנִן בִּי נֶגֶשׁ הָעָם הַזֶּה כִּפְיוֹ וּבִשְׂפָתָיו כְּבָרֹנִי וְלִבּוֹ רַחֵק מִמֶּנִּי וְתִהְיֶה יְרֵאָתָם אֵתִי מִצֹּטֹא אֲנָשִׁים כְּלָפָדָה

*Sept.:* Ἐγγίξει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτοῦ, καὶ ἐν τοῖς χεῖλεσιν αὐτῶν τιμῶσι με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με διδάσκοντες ἐντύλματα ἀνθρώπων καὶ διδασκαλίας.

*Matt.:* Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντύλματα ἀνθρώπων.

The Septuagint, omitting the "because" (either having a different text or translating freely), makes our verse an independent sentence, instead of the protasis to the following (introduced by "therefore"); the "are far," instead of "keep far," is from a different vowel-pointing of the Hebrew; "in vain," instead of "is," represents a difference in the Hebrew consonants, and so also perhaps "they worship," instead of "their fear" (*or*, worship), and the participle "teaching;" or the Septuagint, reading: "their worship of me is ordinances of men, teachings," may simply have smoothed this into: "they worship me, teaching ordinances of men and teachings." Matthew follows the Septuagint, with some variations: he omits the clause "draw near to me with their mouths," as superfluous; and he transposes the noun "teachings" (perhaps so as to bring it near the cognate verb), and reads: "teaching teachings, ordinances of men." Possibly this second change is after the oral Aramaic version, which would give the words in the Hebrew order; or the whole quotation may be after the Aramaic, this latter following the Septuagint closely.

Isaiah, having predicted the overthrow of Jerusalem (Ariel), and denounced the spiritual blindness of the people, begins with verse 13 a new discourse, in which Yahwe declares, that, in consequence of their superficiality and outwardness of worship, he will do a marvellous work. The fault of the people of Judah was careless reliance on the religious and political instructions of men who were accounted wise, and failure to look conscientiously into the teaching of Yahwe through the prophet. Assyria was threatening them (the date seems to be near the invasion of Sennacherib, B.C. 701); but they were disposed to rely on Egypt, rather than on Yahwe. In him they had no real trust, and they offered him no real reverence: their "fear" of him



was a mechanical feeling, resting on rules of worship (offerings and festivals), which they had learned from men (presumably the priests: the reference is to the regular ritual service, which is thus characterized as of human origin; compare Isa. i. 11-14). To break down this outward, hypocritical mode of religious worship, Yahwe would do a "marvellous thing," — he would cause the wisdom of their wise men to perish (verse 14), he would smite them with blindness, and demonstrate their folly by the result.

The traditionalists (scribes and Pharisees), to whom Jesus speaks, were open to the same charge as Isaiah's contemporaries: their reverence for the oral tradition had blinded them to the deeper, spiritual meaning of the law. Jesus, like Isaiah, attacks the men and the opinions that were held in highest regard by the people in his day.

*Text.* — There is no manuscript variation in the Heb.; but some Jewish writings (Targum, Aben Ezra) have נגשׁ, "harass," instead of נגשׁ, "draw near;" the latter reading is assured by the parallel כבד, "honor," and the contrasted רחק, "keep far from." Instead of וְתִהְיֶה, "and is," Sept. read וְתִהְיֶה, "and in vain," which is without support from the context; between Masoretic רָחַק, "kept [*or*, held] far off," and Sept. רָחֵק, "is far off," there is little to choose, but the former agrees better with the preceding active verbs. Of the last clause of Sept. an explanation is offered above. Another proposed explanation (Böhl) is, that διδάσκοντες and διδασκαλίας form a duplet, the latter being rendering of מְלִפְדָּה, perhaps read as plural, and the former of the same word pointed as Piel; but this seems less natural than the explanation suggested above, of a free translation of the present Heb., which requires only the insertion of διδάσκοντες. We need thus not even suppose that the Sept. read יראו, "they fear" (*or*, worship), instead of יראתם, "their fear." The transposition of διδασκαλίας in Matt. may be the evangelist's free disposition of the Sept. material, or it may have been suggested by an Aramaic version.

MATT. xvi. 27; ROM. ii. 6; 2 TIM. iv. 14; PROV. xxiv. 12.

*Heb.* "He requites man according to his work."

*Sept.* "Who renders to every man according to his works."

*Matt.* "Shall render to each according to his doing."

*Rom.* "Shall render."

*Tim.* "The Lord will render to him according to his works."

*Prov.* xxiv. 12: הָשִׁיב לָאָדָם כַּפְעָלוֹ

*Sept.*: 'Ὁς ἀποδίδωσιν ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

*Matt.*: 'Αποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

*Rom.*: 'Αποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.

*Tim.*: 'Αποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ.

Matthew follows the Aramaic; Romans and Timothy, the Septuagint. Matthew and Romans, like Proverbs, state generally an ethical attribute, — the former of the Son of man, the latter of God; Timothy makes the application to a particular case (Alexander the coppersmith).

*Text.* — For Heb. הָשִׁיב, *Sept.* has pres. ἀποδίδουσιν; N. T., fut. ἀποδώσει, — a mere variation of the temporal point of view; ἐκάστῳ, "to each, every one," is a permissible rendering of לָאָדָם, "to man," or "to a man;" the plur. ἔργα, "works," is a free translation of the Heb. sing., for which *Matt.*, after the Aramaic version, has πράξιν.

MATT. xviii. 16; JOHN viii. 17; 2 COR. xiii. 1: DEUT. xix. 15.

*Heb.* "By the assertion of two witnesses or of three witnesses a thing shall be established."

The Septuagint has "every word" (*or*, thing), the "every" being mere fuller expression of the thought; and so Corinthians, with omission of the second "witnesses." Matthew gives the telic form to the sentence: "that . . . every word [*or*, thing] may be established." John gives a condensed paraphrase: "the testimony of two men is true." The free verbal modification of this familiar expression by the New-Testament writers is natural.

*Deut.* xix. 15: עַל-פִּי שְׁנֵי עֲדִים אִו עַל-פִּי שְׁלֹשָׁה עֲדִים יָקוּם דְּבָר

*Sept.*: 'Επὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥῆμα.

*Matt.*: 'Ινα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

*John*: 'Ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.

*Cor.*: 'Επὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

The Jewish law of legal testimony is applied, in Matthew, to misunderstandings between two men; in Corinthians, to the settling of disputed words and things in Paul's controversy with the church at Corinth; in John, to the establishment of the truthfulness of Jesus by the testimony of himself and the Father.

*Text.* — The second עֶלְפ־ of the Heb. is omitted in three manuscripts of K. and three of De R., in Vulg., both Arab. texts of Saadia, and one manuscript of the Targum, and so Matt. and Cor. — Sept. differs from Heb. only in writing *καί* for *καὶ*, and inserting *πάν*; Vat. has act. *σῆσεται*, and Alex. pass. *στυθήσεται*, substantially identical. — The latter reading is found in Cor., from which Alex. may have taken it. Cor. (for brevity) omits the second ἐπὶ στόματος and the second μαρτύρων. So also Matt., which, however, has ἡ (like the Heb.), and writes *σταθῆ*, in accordance with the telic form of its sentence. — There is no reason for amending our Heb. text. But the N. T. rendering may represent a text slightly different from ours, as given in an oral Aramaic version (omission of one עֶלְפ־).

MATT. xix. 4; MARK x. 6: GEN. i. 27, v. 2.

*Heb.* "Male and female he created them."

*Greek.* "Made them male and female."

*Gen. i. 27:* וְכָר וּנְקֵבָה בָּרָא אֱלֹהִים

*Greek:* Ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.

The New Testament follows the Septuagint, or an Aramaic text identical with the Septuagint.

MATT. xix. 5; MARK x. 7, 8; I COR. vi. 16; EPH. v. 31: GEN. ii. 24.

*Heb.* "Therefore a man shall leave his father and his mother and cleave to his wife, and they shall become one flesh."

*Sept.* "Therefore a man . . . and the two shall become one flesh."

So Matthew and Ephesians. Mark omits, "and cleave to his wife." Corinthians has only the last clause, "the two shall become one flesh."

*Gen.*

אֶחָד

*Sept.:* "Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

*Matt.:* "Ἐνεκα . . . πατέρα [omits αὐτοῦ] . . . κολληθήσεται τῇ γυναικί.

*Eph.:* "Ἀντὶ τούτου . . . πατέρα [omits αὐτοῦ]

*Mark* omits as above.

*Cor.:* "Ἔσονται οἱ δύο εἰς σάρκα μίαν.

*Text.*—No variation in Heb. manuscripts. The addition "the two" is found in Sept, Sam., Pesh. Syr., Vulg., Philo, and the Palestinian Targum (Pseudo-Jonathan). It is difficult to decide between the two readings; but on general grounds the preference is to be given to the shorter, to which consideration may be added the possibility that the addition in this case was suggested by its occurrence in the following verse.—The differences of rendering in the N. T. passages are unimportant: they are the natural variations that arise in the use of a familiar passage.

MATT. xix. 7; MARK x. 4: DEUT. xxiv. 1.

*Heb.* " [If a man marries a wife, and she does not please him because he finds something hateful in her], and he writes her a bill of divorce, and puts it into her hands, and sends her away from his house, [then if she marries again, and her second husband divorces her or dies, the first husband may not take her again as wife]."

The middle clause is quoted in the Gospels.

*Matt.* "Why, then, did Moses command to give a bill of divorce, and put her away?"

*Mark.* "What did Moses command you? And they said, Moses allowed to write a bill of divorce and put her away."

The term for "bill of divorce" is the same as in the Septuagint; the expression for "put away" is different from that of the Septuagint.

In Deuteronomy the right of a man to divorce his wife is not ordained, but is assumed as an existing custom; and the provision against a re-marriage of the divorced parties is intended to restrain heedlessness. The Pharisees therefore say that divorce was "allowed." The interpretation of the expression "something hateful" was the subject of the famous controversy between the schools of Hillel and Shammai (Matt. xix. 3; Mark x. 2); the former holding it to mean any thing disagreeable, the latter restricting it to the gravest offence. Probably custom among the Israelites in early times allowed very great liberty to the husband, but the tendency was to a stricter and stricter interpretation. See Matt. xix. 9; Mark x. 11, 12, and remarks on Matt. v. 31.

*Text.*—Mark has βιβλίον ἀποστασίου γράψαι, as Sept.; Matthew unites the two clauses with δοῦναι. Instead of Sept. ἐξαποστέλλειν, "send away," the evangelists have ἀπολύσαι, "loose, set free;" the former is nearer to the Heb. The Athenian term for divorce was ἀποπέμπειν, "send away;" Heb., כתב ספר כריתת, "to write a bill of divorce;" שלח (Piel), "to put away, divorce." The Targum on Deut. uses the expression פטר, "send away, set free," of which ἀπολύσαι may be a translation.

MATT. xix. 18, 19; MARK x. 19; LUKE xviii. 20; ROM. vii. 7, xiii. 9;  
 EPH. vi. 1-3 (compare iv. 25-32); COL. iii. 20 (compare verses 5, 9);  
 JAS. ii. 11.

These and similar references to the Decalogue call for no exegetical remark. (Compare on Matt. v. 21 ff.) The order in which the commands are cited varies: in the negative commands, Matthew and Mark agree with Exod. xx. (putting "Do not kill" first), Luke and Romans slightly change the order. Instead of "Thou shalt not covet," Mark has "Do not defraud" (a related idea, perhaps with reference to Lev. xix. 13; Deut. xxiv. 14: in the latter place, the Alexandrian Septuagint has the verb ἀποστεργεῖν, as Mark). For the explanation of these differences of order, and citations outside of the Decalogue, it seems unnecessary to call in a different version from the Greek, or a difference in the rabbinical order of citation: there being no logical rule of order, variations in quotation might arise from various sources. Matthew adds the precept, Lev. xix. 18: "Thou shalt love thy neighbor as thyself," which Paul, in Rom. xiii. 9, appends to his



list, as including all precepts. The relation of these quotations in the Gospels to the tradition on which the latter rest is a question that cannot be discussed here.

MATT. xix. 26; MARK x. 27; LUKE i. 37; GEN. xviii. 14.

*Heb.* "Is any thing too hard for Yahwe?"

*Sept.* "Shall any thing be [*another reading, Is any thing*] impossible with the Lord?"

*Matt.* "With God all things are possible."

*Mark.* "All things are possible with God."

*Gen.* xviii. 14: הֲיִכָּלֵא מִיְהוָה דָּבָר

*Sept.*: Μὴ ἄδυνατόησει παρὰ τοῦ θεοῦ ῥῆγμα;

*Matt.*: Παρὰ θεῶ πάντα δυνατά.

*Mark.*: Πάντα δυνατὰ παρὰ θεῶ.

*Luke.*: Οὐκ ἄδυνατόησει παρὰ τοῦ θεοῦ πᾶν ῥῆγμα.

This word of Jesus is perhaps rather a familiar or proverbial saying, derived in general from the Old Testament, than a direct quotation. In Luke occurs a similar expression, uttered by the angel Gabriel under circumstances almost identical with those of the Genesis passage, and in form nearly the same with the Septuagint, differing from it as an affirmation differs from a question, and further in a noun-case (the word "God"), wherein it agrees with the Hebrew. One is therefore inclined, in spite of grammatical difficulties, to translate: "Nothing shall be impossible with God," which also suits the connection better than the classical rendering: "No word from God shall be void of power."

*Text.*—It seems necessary to understand the ἄδυνατον of the Sept. in this place as meaning "to be impossible," though in classic Greek the word signifies only "to be incapable, void of power," and the possibility of a similar use in Luke must be admitted. Luke's παρὰ τοῦ θεοῦ is exactly Heb. מִיְהוָה, and may be regarded as a Hebraism, as the form of his sentence is after the Heb. idiom. The reading "God," instead of "the Lord," is both in accordance with Luke's usage, and suitable to the proverbial form of the saying (the other evangelists also have it).

MATT. xxi. 5; JOHN xii. 14, 15; ZECH. ix. 9.

*Heb.* "Rejoice greatly, daughter of Zion, shout, daughter of Jerusalem. Behold, thy king comes to thee; just and saved is he, meek and riding on an ass and on a colt the foal of an ass."

*Sept.* "Rejoice greatly, daughter of Zion, herald forth, daughter of Jerusalem. Behold, the king comes to thee just and saving; he is meek and riding on an ass and a young foal."

*Matt.* "Say ye to the daughter of Zion, Behold, thy king comes to thee, meek and riding on an ass and on a colt the foal of an ass."

*John.* "Fear not, daughter of Zion. Behold, thy king comes, sitting on an ass's colt."

*Zech. ix. 9:* גִּילִי כְּאֵד בַּת-צִיּוֹן הִרְיֵעַ בַּת-יְרוּשָׁלַם הִנֵּה כֹלֶכֶךְ יָבֹא לָךְ צִדִּיק וְנוֹשֵׁעַ הוּא עֲנִי וְרֹכֵב עַל-חֲמֹר וְעַל-יָגֵר בֶּן-אֲתָנֹת:

*Sept.:* Χαῖρε σφόδρα θύγατερ Σιών, κήρυσσε θύγατερ Ἱερουσαλήμ· ἰδοὺ ὁ βασιλεὺς ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

*Matt.:* Εἰπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον νέον ὑποζυγίου.

*John:* Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου.

The "shout" of the Hebrew means "shout for joy;" the Septuagint "herald forth" does not suit the connection so well. For the Hebrew passive participle "saved," which probably seemed to give no good sense, the Septuagint has "saving," an ascription of delivering power to the theocratic king. Matthew's "say ye" is perhaps a mere paraphrase of the opening clause, but more probably a rendering, out of the Aramaic version, of the Hebrew for "shout," taken as plural, in the sense "call, say;" and of the description of the king he quotes only the second part, relating to the riding on the young ass. In John the "fear not" is also a free rendering of "rejoice" (John is the freest of the evangelists in his Old-Testament

citations) ; and he likewise quotes only the last clause, substituting "sitting" for "riding."

The prophet, after announcing judgments on surrounding cities, speaks of the coming king under whom Israel shall be prosperous through the favor of God. The enemies of Israel at this time were the Philistines, Tyre and Sidon, Damascus, and the Greeks, from which we may probably infer that this chapter was written in the fifth or fourth century B.C. The nation, says the prophet, is to triumph over its enemies, wars are to cease, the king whom God will send will be righteous, the object of God's saving care ("saved;" so in verse 16 God saves Israel, and compare Deut. xxxiii. 29), and peaceful; the quiet, peaceful character of his reign is pictured by the statement that the animal which he shall ride shall be not the war-horse, but the ass, which kings and other great men were accustomed to use in times of peace. This temporal king of the prophet, who was to subdue the Greeks (verse 13), did not appear: on the contrary, Israel became the servant of the Greeks (we are not to look to the Maccabees for the fulfilment of this prophecy, for it is obviously the near future that is spoken of). As is true of all the prophets, the author of this passage made the framework of his religious hopes out of the circumstances of his time, and embodied them in a sketch which was never literally realized. The realization of the spiritual elements of the prophetic announcement is found in Jesus of Nazareth: he is the righteous spiritual leader, whom God delivers and exalts, and he is the meek king of a kingdom of peace. His Messiahship appeared rather from his righteousness and meekness, and his relation to God, than from a public entry into Jerusalem. Nor does the prophet intend here any special occasion, but refers merely to the ordinary mode of riding of a peaceful monarch. If Jesus purposely performed this entry, as a formal announcement of his Messiahship, he doubtless wished thereby to call attention to the peacefulness of his kingdom.

*Text.* — Sept. *σώζων* is not an allowable rendering of נִשְׁעָן: it is possibly from a different reading of the Heb. (Hifil, נִשְׁעָן, "saving"), but more probably an evasion of a supposed difficulty; ἑσθλῶν seems to have been used in later Greek in the sense of "ass." — Matt.'s εἰσατε τῇ θνητῇ ζωῇ is probably after the Aramaic rendering of הִרְיֵנו (plur. instead of the sing. of the Heb. text), with בְּתָ צִין as indirect object after Sept. ἀγγεσσεν; or it may be a loose paraphrase of the opening address.

MATT. xxi. 9, xxiii. 38; MARK xi. 9; LUKE xix. 38; JOHN xii. 13; Ps. cxviii. 26.

*Heb.* "Blessed be he who comes in the name of Yahwe."

*Sept.* "In the name of the Lord."

*Matt.* "[Hosanna to the son of David]; blessed be he who comes in the name of the Lord; [hosanna on high]."

*Mark.* "[Hosanna]; blessed be he who comes in the name of the Lord; [blessed be the coming kingdom of our father David]."

*Luke.* "Blessed be he who comes [the king] in the name of the Lord; [in heaven peace, and glory on high]."

*John.* "[Hosanna]; blessed be he who comes in the name of the Lord, [and the king of Israel]."

Ps. cxviii. 26: כִּרְיֹן הַקָּדָשׁ בְּשֵׁם יְהוָה

*Sept.*: Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

The New Testament is identical with the Septuagint.

The rendering of the evangelists is identical with that of the Septuagint: the additions in the former are expansions of the Messianic idea. The word "hosanna" ("save") does not occur in the Old Testament, but is a proper emphatic formation from the shorter imperative *hosa* (*hoshah*, from *yasha*); it is here taken from verse 25 of the Psalm: "save, we implore."

The psalm is a temple-hymn of thanks and praise on some great occasion, apparently a festival or a dedication. As the worshippers approach the house, the temple-choir or the priest greets them with these words: "Blessed be he who comes in the name of Yahwe, we bless you from Yahwe's house." The words express a pious welcome to any servant of God who comes in his name, and are here (except in Matt. xxiii. 38) addressed by the people to Jesus, whom they greet as the Messiah. It does not appear that the psalm was regarded

as Messianic. In Matthew, Mark, and Luke the greeting of the multitudē occurs during the public entry of Jesus; in John it appears to precede the entry. In Matt. xxiii. 38, the expression is quoted by Jesus himself (in his lament over Jerusalem) as a welcome to the Messiah, which should be addressed to him by the people of Jerusalem when they next saw him.

*Text.* — “Hosanna” is הושע נא, for which in the psalm stands הושיעה נא.

MATT. xxi. 13; MARK xi. 17; LUKE xix. 46: ISA. lvi. 7; JER. vii. 11.

*Heb., Isa.* “My house shall be called a house of prayer for all the peoples.”

*Jer.* “Has this house, on which my name is called, become in your eyes a den of robbers?”

Septuagint, the same, except that in Jeremiah it has “my house,” and inserts “there” after “is called” (a duplet).

*Matt.* “My house shall be called a house of prayer, but you make it a den of thieves.”

*Mark.* “My house shall be called a house of prayer for all the nations, but you have made it a den of robbers.”

*Luke.* “And my house shall be a house of prayer, but you have made it a den of robbers.”

*Isa.* lvi. 7: כִּי בֵיתִי בֵית־תְּפִלָּה יִקְרָא לְכָל־הָעַמִּים

*Sept.*: Ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν.

*Matt.*: Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται.

*Mark.*: Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

*Luke.*: Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς.

*Jer.* vii. 11: הֲמִנְעַרְתָּ פְּרָצִים הָיָה הַבַּיִת הַזֶּה אֶשֶׁר־נִקְרָא שְׁמִי־עָלָיו בְּעֵינֵיכֶם

*Sept.*: Μὴ σπήλαιον ληστῶν ὁ οἶκός μου οὐ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνὼπιον ὑμῶν.

*Matt.*: Ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.

*Mark.*: Ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.

*Luke.*: Ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.



The Gospel citations are after the Septuagint, with various abridgments, and the changes necessary in order to give the Jeremiah passage the form of a distinct charge against the Jews of the time. It is hardly possible to determine the original form of the citation. Mark alone has "for all the nations:" he may have added this for the sake of completeness, or Matthew and Luke may have omitted it, or Jesus may at different times have made the quotation in different forms. The change of construction of Jeremiah's words is due, probably, not to a different rendering in a Greek or an Aramaic version, but to the demand of the occasion: Jesus desired to say distinctly that the Jews were then guilty of this offence against the temple.

In Isaiah the stress is laid on the "all nations," the fact that Yahwe's temple is a place of prayer being assumed, and the assurance given that henceforth "sons of the foreigner," as well as Israelites, shall share in Yahwe's service and blessing: in the Gospel, the contrast is made between the proper use of the temple, and the unworthy use to which it was put by the money-changers. Jeremiah is denouncing the superstitious and degrading trust of the Jews in the temple and its service, despite the vile crimes of which they were guilty. Standing in the temple-gate, he said to the worshippers who thronged in: "As long as you continue your shameless stealing, lying, oppression, and murder, it is a lie to call this building the temple of Yahwe: do you not look on it as a den of robbers? I also, behold, I see it, saith Yahwe." The same superstitious reverence for the temple-building existed among the later Jews; and the same robbery was practised by the traders, under the pretence of care for the convenience of worshippers.

*Text.*—Sept. ἐπ' αὐτῶ and ἐκεῖ in Jer. seem to be renderings of the same Heb. word, יָלַץ, one of them taken from the margin into the text. The three different forms of the verb ποιεῖν used by the evangelists are due to freedom of citation. Luke gives an abridgment of the Isaiah passage.

MATT. xxi. 16: PS. viii. 3.

*Heb.* "Out of the mouth of children and sucklings thou hast founded strength."

*Sept.* "Out of the mouth of children and sucklings thou hast prepared praise."

*Matt.* The same.

*Ps.* viii. 3: מִפִּי עוֹלָלִים וְיִנְקִים יִשְׁתָּחֶה

*Sept.*: Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

*Matt.*: Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

Matthew follows the Septuagint, whose translation, though a possible one of the separate Hebrew words, is here not exact. From the context it is evident that the Psalmist means strength, and not praise: Yahwe manifests his power in employing feeble things, such as young children, to quell his enemies. In the Gospel the quotation is applied to the children whose salutation of Jesus as the Messiah aroused the indignation of the scribes; and the meaning which Jesus puts into the words is substantially the same as that of the Psalmist, — God had shown these children a truth that the learned men did not see, and had thereby made them instruments of praise and strength.

*Text.* — Heb. כִּדּוֹר is "to found a building," and figuratively, as here, to establish firmly any thing. *Sept.* καταρτίζομαι is a fair rendering of the Heb.; καταρτίζειν is properly "to restore a thing to its original condition," and then, in later Greek, in the middle, as here, "to prepare;" the sense "to perfect" occurs in the New Testament, but does not suit this passage so well. Heb. כֹּחַ, commonly "strength," is used also of expressions of praise of the glory of God, as in *Ps.* xxix. 1, and is rendered in *Sept.* by δύνα there and *Ps.* lxviii. 35 (34), *Isa.* xii. 2; but in our passage the context requires the meaning "strength." The *Sept.* rendering was smoother, perhaps, to Greek ears, than the literal translation (Böhl). The *Targ.* here has עֲשָׂנָה, "strength;" and the *Pesh.*, תְּשֻׁבְחָהּ, "praise."

MATT. xxi. 33; MARK xii. 2; LUKE xx. 9: ISA. v. 1, 2.

*Heb.* "My friend had a vineyard on a fertile hill, and he digged it and cleared it of stones, and planted it with choice vines, and built a tower in the midst of it, and also hewed out a wine-vat in it."

*Sept.* "My beloved had a vineyard on a hill in a fertile place, and I surrounded it with a hedge and fenced

it, and planted a Sorek vine, and built a tower in the midst of it, and hewed in it a place in front of the wine-vat."

*Matt.* "There was a householder who planted a vineyard, and surrounded it with a hedge, and hewed a wine-vat in it, and built a tower."

*Mark.* "A man planted a vineyard, and set a hedge about it, and digged an undervat, and built a tower."

*Luke.* "A man planted a vineyard."

*Isa. v. 2, Sept.:* Φραγμὸν περιέθηκα καὶ ἐχαράκωσα καὶ ἐφύτευσα ἄμπελον Σωρῆκ, καὶ ὠκοδόμησα πύργον ἐν μέσῳ αὐτοῦ καὶ προλήνιον ὠρυζα ἐν αὐτῷ.

*Matt.:* Ἐφύτευσεν ἄμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὠρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον.

*Mark:* Ἀμπελῶνα ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὠρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον.

*Luke:* Ἐφύτευσεν ἄμπελῶνα.

The terms in the parable are taken from the Septuagint, except that for the "ante-wine-vat" of the latter, Matthew has "wine-vat," as the Hebrew; and Mark, "undervat." Luke takes only two words. The wording differs from the Hebrew, only in having "planted" for "had," and "hedged" instead of "digged."

*Text.*—The Sept. φραγμὸν περιέθηκα, "hedged," and ἐχαράκωσα, "fenced" (where our Heb. has פִּיץ, "digged," and לָרֵס, "stoned"), may rest on a different text from ours, or may give the current understanding of our text-words. The three terms ληνόν (Matt.), ὑπολήνιον (Mark), and προλήνιον (Sept.), are all possible renderings of Heb. כֶּרֶךְ, which means either the vessel in which the grapes are pressed (winepress), or that in which the expressed juice is received (wine-vat); ληνός is the press, προλήνιον is the vat in front of the press, and ὑπολήνιον is the vat under it. The difference between Matt. and Mark comes from the freedom used in citing in such passages as this. It is to be supposed that the parable was spoken in Aramaic, and the Greek rendering taken here from Sept.

MATT. xxi. 42; MARK xii. 10, 11; LUKE xx. 17; ACTS vi. 11;

I PET. ii. 7: P's. cxviii. 22, 23.

*Heb.* "The stone which the builders rejected has

become the head of the corner. From Yahwe is this ; it is wonderful in our eyes."

So the Septuagint, and the New-Testament citations (except Acts), Luke and Peter giving only the first sentence (verse 22).

*Acts.* "He is the stone which was set at naught by you builders, which has become the head of the corner."

*Ps.* cxviii. 22, 23: אֵכֶן מָצְאוּ הַבְּנוֹיִם הַיְּתֵה לְרֹאשׁ כֹּנֶה: מֵאֵת יְהוָה הִיְהוּ הַיְּתֵה: וְאֵת הַיָּהּ נִפְלְאוֹת בְּעֵינֵינוּ:

*Sept.:* Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

*Matt., Mark, Luke, Pet.:* Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

*Acts:* Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ἡμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

In the psalm (which is post-exilian, belonging to the second temple) it is Israel, which, rejected by the nations, is chosen by God to be his people, the bearer of his word, the corner-stone of the temple of truth: see verses 10–12, 18, 21. The new Israel was sorely harassed by enemies ; but the Psalmist clings with prophetic exaltation to the national consciousness of God's special protection and the nation's high vocation. The figure of the corner-stone (that is, apparently, the topmost stone of the corner of the foundation) may have been suggested by some special ceremony, perhaps the foundation of the second temple : it is, however, so common and natural a one, that no special occasion is needed to account for it ; see Isa. xxviii. 16.

Though applied specifically to Israel in the psalm, the passage contains also the wider truth that God chooses his people where he will, without regard to men's judgment of them ; and in the Gospels Jesus turns it against Israel. His declaration in the preceding parable, that the vineyard was to be given to other husbandmen, was understood by the scribes to mean that they were to be rejected as unworthy ; and he adds this quotation, that there may be no doubt of his meaning. In Matthew he expresses the rejection, not only of the scribes, as hypocritical formalists, but also of the whole nation (verse

43) : he announces, in fact, the opening of the kingdom of God to the Gentiles. He adds also a word which involves a Messianic application of the passage : "He that falls on this stone shall be broken to pieces," etc. (Matt. xxi. 44 ; Luke xx. 18 ; and so 1 Pet. ii. 8, from Isa. viii. 14). In Acts and Peter it is applied directly to the Messiah : as, indeed, the Messiah was the summing-up and embodiment of the spiritual traits and functions of Israel.

MATT. xxii. 24 ; MARK xii. 19 ; LUKE xx. 28 : DEUT. xxv. 5, 6.

*Heb.* "When brothers dwell together, and one of them dies without children, the wife of the dead man shall not marry a stranger, out of the family. Her husband's brother shall go in to her and marry her, and perform to her the duty of a husband's brother ; and the firstborn son which she shall bear shall succeed to the name of his dead brother, so that his name shall not be blotted out from Israel."

*Sept.* "When brothers . . . and marry her, and live with her ; and the child which she shall bear shall be constituted [heir] from the name of the dead man, and his name," etc.

*Matt.* "Moses said, If a man die without children, his brother shall marry [*literally*, perform the duty of a husband's brother towards] his wife, and raise up seed to his brother."

*Mark.* "Moses wrote unto us that, if a man's brother died, and left a wife and left no child, his brother should take his wife, and raise up seed to his brother."

*Luke.* "Moses wrote unto us that, if a man's brother died, having a wife, and he were childless, his brother should take his wife, and raise up seed to his brother."



Compressed free citation (by the Sadducees) of the law of the husband's brother, — the levirate law (Hebrew, *yabam*; Latin, *levir*, "husband's brother").

*Text.* — The Heb. technical expression **בב**, "to act as *yabam*, or husband's brother," is rendered by *ἐπιγαμβρεύειν* in Sept., Gen. xxviii. 8, but not here (where there was, perhaps, a different translator). Matt. alone uses this technical Greek expression, no doubt after the current Aramaic version; Onkelos has **בב**, as the Heb.; Mark and Luke have the more general expression "take." The "raise up seed" is a paraphrase of verse 6 of Deuteronomy.

MATT. xxii. 32; MARK xii. 26; ACTS vii. 32: EXOD. iii. 6, 15.

*Heb., Sept.* "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob."

*Matt., Mark.* "I am the God of Abraham, and the God of Isaac, and the God of Jacob."

*Acts.* "I am the God of thy fathers, the God of Abraham and Isaac and Jacob," after Exod. iii. 15: "Yahwe, the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob has sent me."

*Exod.* iii. 6, 15: **וַיֹּאמֶר אֱלֹהִי אֲבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב**

*Sept.*: 'Εγώ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ. <sup>15</sup> Κύριος ὁ θεὸς τῶν πατέρων ὑμῶν, θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ.

*Matt., Mark.*: 'Εγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ.

*Acts.*: 'Εγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ.

In Exodus the designation of Yahwe as the God of the ancestors of Israel is intended to commend him and his message to the people. In the Gospel Jesus, leaving out of view this historical application, takes the designation as proof that the ancestors still lived: since it is not supposable that God should describe himself by the name of the dead. The emphasis is on the present "I am." The meaning of the passage doubtless is: "I am the God who was worshipped by the

fathers in their lifetime," and this would be true though they had utterly perished; but Jesus apparently alludes to the deeper fact, that God, in honoring the fathers with his friendship, had given them a pledge of immortality. He further assumes that immortality involves resurrection. Stephen cites the passage, in his survey of the ancient history, as one step in God's revelation of himself to Israel.

*Text.*—The evangelists omit "the God of thy father," as unnecessary. Mark otherwise agrees literally with Vat. Sept.; Matt. inserts the article before *θεός* throughout (so Alex. before *θεός* Ἀβραάμ), perhaps translating from the Aramaic version; Acts condenses.

MATT. xxii. 37; MARK xii. 29, 30; LUKE x. 27; DEUT. vi. 4, 5.

*Heb.* "Hear, O Israel, Yahwe our God is one Yahwe, and thou shalt love Yahwe thy God with all thy heart and with all thy soul and with all thy might."

The Septuagint is identical with the Hebrew, except "mind" for "heart" (where the Alexandrian has "heart").

*Matt.* "With all thy heart and with all thy soul and with all thy mind."

*Mark* alone gives the two verses: "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength."

*Luke.* "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind."

Compare Mark xii. 32, 33.

*Deut.* vi. 4, 5: שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבָתָא אֵת יְהוָה אֱלֹהֶיךָ:  
בְּכָל-רֵבֶבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-כֹּחֶךָ:

*Sept.:* Ἀκούε Ἰσραὴλ, κύριος ὁ θεὸς ἑμῶν κύριος εἰς ἑστί· καὶ ἀγαπήσεις κύριον τὸν ὑιὸν σου ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

*Matt.* : Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

*Mark.* : Ἀκούε Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

*Luke.* : Ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύι σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

The Hebrew has the three terms: "heart," the whole mental nature (not the affections alone or especially); "soul," the whole vital nature; and "might." For the first of these, the Alexandrian Septuagint employs the ordinary Greek word for "heart;" and the Vatican Septuagint, a word (*dianoia*) frequently rendered "mind," a sufficiently correct translation of the Hebrew. The evangelists all have the two first words as the Hebrew, "heart" and "soul," but vary as to the third. Luke gives two additional words, "strength" and "mind;" and so Mark, "mind" and "strength;" Matthew gives only "mind." The original Gospel form seems to be given in Luke, who to the three terms of the Hebrew adds a fourth, "mind," taken from a Greek manuscript, where a scribe had inserted it in the text from the margin (a rendering of the first Hebrew term, here translated "heart"). Mark changes the order of the terms, and Matthew omits "strength" as unnecessary. The Greek word used for "strength" by the evangelists is different from that of the Septuagint, and comes either from some other Greek text, or as rendering of a current Aramaic version.

*Text.*—The three Heb. terms are מאר, נפש, לבב, for which Alex. Sept. has καρδία, ψυχῇ, δυνάμεις; Vat. Sept., for the first, διανοία; Luke, καρδία, ψυχῇ, ἰσχύς, διανοία; and Mark, the same in different order; Matt. omits ἰσχύς. This last word may have been taken from some manuscript of the Sept., or may be a rendering from an Aramaic version. One Greek manuscript may have had καρδία, ψυχῇ, ἰσχύς; another, διανοία, ψυχῇ, ἰσχύς,—whence a scribe may have written καρδία, ψυχῇ, ἰσχύς, διανοία.

MATT. xxii. 44; MARK xii. 36; LUKE xx. 42, 43; ACTS ii. 34, 35;  
I COR. xv. 25, 27; HEB. i. 13; PS. cx. 1, viii. 7 (6).

*Heb.* "Yahwe said to my lord, Sit on my right hand

till I make thy enemies thy footstool" (*literally*, the footstool of thy feet).

*Sept.* "The Lord said," etc.

So Luke, Acts, Hebrews.

*Matt., Mark.* "Till I put thy enemies under thy feet."

*Cor.* " [He must reign] till he have put all his enemies under his feet ; " " he subjected all things under his feet."

See Mark xvi. 20 ; Luke xxii. 69 ; Eph. i. 20, 22, iv. 10 ; 1 Pet. iii. 22.

The "under thy feet" of Matthew, Mark, and Corinthians ("his feet"), instead of "the footstool of thy feet," as the Hebrew, the Septuagint, Luke, Acts, Hebrews, the Peshitto, and the Targum, is either a free rendering of the Greek or the Aramaic version, identical with the Hebrew, or it is after some version which read the Hebrew "under" instead of "footstool," or it is a blending of Ps. cx. 1 and Ps. viii. 7 (6) : "Thou hast put all things under his feet."

*Ps. cx. 1 :* נָאִם יְהוָה לְאֶרְצִי שֶׁב לִימִינִי עַד-אַשִׁית אֹיְבָיו הָרִם לְרִגְלָיו

*Sept. :* Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.

*Matt., Mark :* Ὑποκάτω τῶν ποδῶν σου.

*Luke, Acts, Heb. :* Εἶπεν κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.

*Cor. :* Ὑπὸ τοὺς πόδας αὐτοῦ.

The psalm is an address to a king whose capital was Jerusalem, announcing his coming victories over enemies, and his establishment in the dignity of priest. There is nothing on its face to indicate that it referred to any other person than the one addressed, or that this person was other than a contemporary of the poet ; there is no such pointing to a coming man as in Isa. xi., Mic. v., and other prophetic passages : it is a present monarch to whom the psalmist speaks. The title makes David its author, and some expositors refer it to this or that occasion in David's own life, as that described in 2 Sam vi.

(the bringing the ark to Jerusalem), or xii. 29 (victory over the Ammonites), or some other. But it is plain that, if David is its author, it cannot describe his career; for the author distinguishes himself from his hero, whom he calls "my lord." Nor can it have been written in David's time. The direct recognition of a Jerusalem king as priest (verse 4) seems to suit only one period of Jewish history, namely, the Maccabean, when a Levitical dynasty sat on the throne. Who the prince here referred to is, can hardly be determined with certainty; we might think of Simon, Jonathan, Hyrcanus I., or Alexander Jannæus.<sup>1</sup> In celebrating the priest-king, the psalmist affirms Israel to be under the protection and guidance of God. Till his enemies are conquered, the king is to sit at Yahwe's right hand, to be, for the time, co-regent with him. This is a representation similar to that of Ps. ii., where a king of Judah is declared to be the son of Yahwe. The king, as the head of the chosen nation, was the representative of its relation to God.

This psalm was regarded as Messianic by Jewish expositors up to the tenth century; and this is the view of the New Testament, where also (in the Gospels and Acts) it is ascribed to David: here "David" cannot, as is sometimes the case, be understood as a vague name for the Book of Psalms, but must mean the individual man so called. As to the relation of New-Testament views (those of Jesus and the apostles) to the solution of critical questions, see the Introduction.

In Acts, Corinthians, and Hebrews, this verse is quoted of Jesus as the Messiah. In Acts Peter, after defending the apostles against the charge of drunkenness, and affirming that it was by the Spirit of God that they spoke (in accordance with Joel iii.), goes on to make an argument for the Messiahship of Jesus from his resurrection: "We are witnesses," says he, "that this Jesus whom ye slew has risen from the dead, as David prophesied in Ps. xvi.; and further David speaks of the Messiah as sitting on the right hand of God (he did not say it of himself, since he did not ascend into the heavens), and this is true of Jesus, who is therefore Lord (the 'my Lord' of Ps. cx.) and Christ (Messiah)." In Corinthians Paul, expounding the doctrine of the last things, declares that Christ's kingdom, beginning with his

---

<sup>1</sup> See the commentaries of Olshausen, Hitzig, and Delitzsch on this psalm, and on the general question of Maccabean psalms. Compare 1 Macc. xiv. 41, xiii. 42.



resurrection (verse 23, and so Ephesians), must last till he (God) has put all things under his (Christ's) feet, and then he will deliver the kingdom to the Father. In Hebrews the passage is quoted as proving the superiority of the Messiah over the angels, in the writer's development of the theme announced in verses 1-4 (our psalm-verse is also alluded to in verse 3). In the Gospels Jesus, after having answered certain catch-questions of the Pharisees and Sadducees, turns on them with this citation, and asks how, in this passage (assumed by them to be Messianic), David can call his own son (which they held the Messiah to be) lord. This they could not answer from their point of view, and were silenced: a son could not be greater than his father, the founder of the family greatness. Jesus meant hereby to suggest to them that the Messiah, as head of the spiritual kingdom of God, was greater than all his predecessors, whatever the places they held in the history of the old Israel. Thus, by one stroke, he overthrew the current theory of the Messiah, and substituted a purer conception. "The Christ," said the Jews, "David's son, must be like David, only less." "The Christ," said Jesus, "David's lord, is greater than David, but not in the sphere of political life and outward glory." The truth that he thus enunciates is independent of the criticism and exegesis of the Psalm.

*Text.* — נאם is found in the Psalms, only here and in xxxvi. But there is no practical difference between נאם 'היה, "oracular utterance of Yahwe," and אמר 'היה, "says Yahwe." The ὑποκάτω of Matt. and Mark, and the ὑπό of Cor., "under his feet," may be a free interpretation of the Heb. and Sept.; or possibly for הרם, "footstool," they read תחת, "under;" or the expression ὑποκάτω τῶν ποδῶν may come from the Sept. of Ps. viii. 7.

MATT. xxiv.; MARK xiii.; LUKE xvii., xxi.

In the discourse or discourses given in these chapters occur a number of brief quotations from the Old Testament, of which the more important may be mentioned.

1. Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20: from Dan. ix. 27.  
*Heb.* "And on the wing of abominations shall come the desolator."  
*Sept.* "And on the temple shall be the abomination of desolations."  
*Matt.* "The abomination of desolation standing in the holy place."

*Mark*. "The abomination of desolation standing where it [*or*, he] ought not." *Luke*. "When ye see Jerusalem compassed with armies, then know that her desolation is at hand." The expression of the evangelists, "abomination of desolation," must have come from the Septuagint, either directly, or through an Aramaic version; the singular "desolation," where the Septuagint has the plural, may be a free variation of the evangelical tradition or of the Aramaic, or may have been derived by the latter from the Hebrew. Verse 27 of Daniel is a description of the desecration of the temple in the time of Antiochus Epiphanes; the "abominations" seem to be idols, borne on whose wing the desolator comes. The Septuagint either took the Hebrew word for "wing" to mean "the wing, or extremity, of the temple" (a sense hardly allowable here), or it had a different Hebrew word (possibly כַּנָּף כַּנָּף for כַּנָּף). The rendering in *Mark*: "where it ought not," is periphrasis for "temple." *Luke* abandons the enigmatical form of the original, and speaks plainly of the historical event. The reference in the Gospels is to the destruction of the temple by the Romans, but it does not appear that the passage in Daniel is cited as a prophecy of this event.

*Dan.* ix. 27: וַיָּגֵל כַּנָּף שְׁקִיזִים קִשְׁמָם

*Sept.*: Καὶ ἐπὶ τὸ ἱερὸν βδέλυγμα τῶν ἐρημώσεων.

*Matt.*: Τὸ βδέλυγμα τῆς ἐρημώσεως . . . ἐστὸς ἐν τόπῳ ἁγίῳ.

*Mark*: Τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὑποῦ οὐ δεῖ.

*Luke*: Ἡγγικεν ἡ ἐρήμωσις.

2. *Matt.* xxiv. 21; *Mark* xiii. 19; *Luke* xxi. 22, apparently a free citation from *Dan.* xii. 1. *Heb.* "And there shall be a time of distress such as has not been from the time a nation first existed, up to the present time." *Sept.* "From the time they came into existence, up to," etc. *Matt.* "From the beginning of the world." *Mark.* "From the beginning of the creation." *Luke* (more generally), "These are days of vengeance." The reference in Daniel is to the persecution under Antiochus, and is here applied to the Roman siege. The expression in *Luke*, "that all things that are written may be fulfilled," seems to refer to all the Old-Testament predictions of calamity.

3. *Matt.* xxiv. 29; *Mark* xiii. 24; *Luke* xxi. 25, 26. This imagery, the darkening of the sun and moon, the falling of the stars, the

shaking of the powers of heaven, is derived from such passages as Eccl. xii. 2; Dan. viii. 10; Joel iv. 16.

4. Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; and Matt. xxvi. 64; Mark xiv. 62; Luke xxii. 69, — the coming of the Son of man in a cloud, from Dan. vii. 13: "With clouds of the heavens came one like a son of man." This son of man, of the vision, is interpreted by some, of Israel; by others, of the Messiah. See also Ps. cx. 1.

MATT. xxvi. 31; MARK xiv. 27; ZECH. xiii. 7.

*Heb.* "Smite thou the shepherd, and the sheep shall be scattered."

*Vat. Sept.* "Smite ye the shepherds, and draw out the sheep."

*Alex. Sept.* "Smite thou the shepherd, and the sheep of the flock shall be scattered."

*Matt.* "I will smite the shepherd, and the sheep of the flock shall be scattered."

*Mark.* "I will smite the shepherd, and the sheep shall be scattered."

*Zech. xiii. 7:* אֶת-הַרְעֵה וְתַפּוּצֵי, הֲצֹאן

*Sept.:* Πατάετε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα.

*Matt.:* Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης.

*Mark.:* Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

The Vatican Septuagint, departing from the Hebrew, expresses the idea that the sheep are to be saved, and is not followed by the Gospels, which rather render the Aramaic version. Mark gives the simplest form of the citation, differing from the Hebrew only in changing the imperative into a first person future. This alteration, it is probable, was not found in the Aramaic translation (which had no motive for such change), but was made by Jesus himself, in order to render into plain language the poetical expression of the prophet, and refer immediately to God what the latter assigns to the avenging sword. Matthew's "sheep of the flock" is merely an expansion of

the original expression. The character of the Alexandrian Septuagint makes it more likely that it followed Matthew, than that it is the source of the latter's citation.

In the new section beginning with verse 7, the prophet describes the purification of the people in exile. The opening words are an address by Yahwe to the sword, as God's instrument. It is commanded to awake against the shepherd, that is, the king, who is then further described as "the man that is my fellow," — the man who, as king or governor of Israel, stands especially near to God, and may be said to be associated with him in the government. Then it is added: "Smite the shepherd (the king, or ruler), that the sheep may be scattered, that the people may go into exile, whence, after they have been purified, they shall return, and Yahwe will say to them, It is my people, and they shall say, Yahwe is my God." Compare the similar figure in Zech. xi. 7, 8, 15-17.<sup>1</sup> There is no reference here, in the prophet's mind, to any shepherd but the contemporary ruler of Judah; but the parallelism between the situation here described and that which calls forth the quotation is exact, so far as the effect of the leader's death is concerned: the leader dead, his followers are scattered. In another respect the situations differ: the governor of Judah, and his people, were smitten as a punishment for their sin; and this was not the case with Jesus and his disciples. The introductory expression, "for it is written," seems to indicate here, as elsewhere, that the prophetic passage was regarded as a prediction of the Gospel event, that is, as Messianic.

*Text.* — Vat. Sept. *παύσατε* supposes plur. *הָכֹהֵן*; *ἐκπαύσατε* is perhaps rendering of *Hiifil* instead of *Kal*, or perhaps from another stem than *פָּוֵץ*, for example, *הוֹצִיאוּ* or *הוֹצִיָּא*. The masc. *הֵן* refers to the fem. *חֵרֶב*, a not uncommon variation of gender.

MATT. xxvi. 38; MARK xiv. 34; PS. xlii. 6 (5).

*Heb.* "Why art thou cast down, O my soul?"

*Sept.* "Why art thou very sorrowful, O my soul?"

---

<sup>1</sup> From this similarity of representation, Zech. xiii. 7-9 is held by some critics to belong at the end of chapter xi.

*Matt., Mark.* "My soul is very sorrowful."

*Ps. xlii. 6:* כֹּה-תִשְׁתַּחֲוֶה נַפְשִׁי

*Sept.:* Ἡ αὐτὴ περιλύπῃς εἰ, ἢ ψυχῇ.

*Matt., Mark:* Περιλύπῃς ἐστὶν ἢ ψυχῇ μου.

The words of the Gospel were uttered in Aramaic, but the Greek form is after the Septuagint.

MATT. xxvii. 9, 10: ZECH. xi. 13.

*Heb.* "And Yahwe said to me, Throw it to the potter—a goodly price at which I am priced by them! And I took the thirty pieces of silver, and threw them into the house of Yahwe to the potter."

*Lat. Sept.* "And the Lord said to me, Drop them into the furnace, and I will see [*Alex.*, and examine it] whether it is good metal, as I was tested for their sake. And I [*or*, they] took the thirty pieces of silver, and threw them into the house of the Lord into the furnace."

*Matt.* "And they took the thirty pieces of silver—the price of him who was priced, whom they priced on the part of the children of Israel—and gave them for the potter's field, as the Lord commanded me."

*Zech. xi. 13:* וַיֹּאמֶר יְהוָה אֵלַי הַשְׁלִיכֵהוּ אֶל-הַיּוֹצֵר אֶרֶץ הַיִּקָּר אֲשֶׁר יִקְרָא:  
כִּי-גִלְיָהֶם וְאַקְחָה שְׁלֹשִׁים הֶכֶךְ וְאַשְׁלִיךְ אֹתוֹ בֵּית אֶל-הַיּוֹצֵר:

*Sept.:* Καὶ εἶπε κύριος πρὸς μέ, κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δοκιμὸν ἐστίν, ὃν τράπον ἐδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ὀργυροὺς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον.

*Matt.:* [Τότε ἐπληρώθη τὸ βήθην διὰ Ἱερεμίου τοῦ προφῆτου λέγοντος] Καὶ ἔλαβον τὰ τριάκοντα ὀργύρια, τῇν τιμὴν τοῦ τιμημένου ὃν ἐτιμήσαντο ἅπδ υἱῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν αὐτὸν γρὸν τοῦ κεραιώως, καθὺ συνέταξέν μοι κύριος.

For "potter" in the Hebrew, we must probably read "treasury" (an emendation that involves a change of only one Hebrew letter), as in Peshitto-Syriac, and one Hebrew manuscript, and apparently



in the Targum, which has: "throw it into the temple to the chief officer," that is, to the keeper of the treasury. This would be the natural place for money received in the service of Yahwe (see 1 Kings xiv. 26; 2 Kings xvi. 8, xviii. 15, xxiv. 13), even though, as here, it was an unworthy price given in an unworthy spirit. The word rendered "threw" does not necessarily express contempt: it is used, for example, of casting one's care or fortunes on God, as in Ps. lv. 23 (22). But, if contempt for the sum be here intended, it does not thence follow that Yahwe would disdain to receive it into his treasury. On the other hand, we know nothing from the Old Testament or from Jewish tradition of a potter in the temple; and it seems improbable that such a man should have his workshop in the sacred enclosure.

The Septuagint follows, with slight changes, our Hebrew text, but mistranslates it. "Furnace" (instead of "potter") may represent a different text-word from ours; or from the stem meaning "to shape, form, manufacture," the translators may have drawn the sense, "place of making," and then, from the connection, since the testing of metals was supposed to be spoken of, "furnace." "I will see" comes from a slightly different form of the word rendered "goodly." "Whether" is for the Hebrew article. "Good metal," that is, "something tested, valuable," may be the rendering of the Hebrew for "price," or may point to a different word; so with the verb "tested." The verbs "took" and "threw" (in the Hebrew, necessarily first person) may by their form be either first person or third; the only reason for supposing the latter is that the evangelist so has it. The sense of the Septuagint seems to be: "Take the money, drop it into the furnace, and expose it to the test of fire, that I may see whether it is genuine or spurious; with like strictness they have tested what I have done for them," that is, they have tried me by their disobedience and distrust. We should rather, indeed, expect the meaning: "Try the money by fire, that I may see if what I was valued at by them is genuine," but the Greek will not bear this translation. The rendering: "I will see if it can be tested how I was tested for their sake," is possible, but yields no good sense. The Septuagint translators have entirely misconceived the passage.

The evangelist differs from both the Septuagint and the Hebrew, and perhaps did not follow exactly any version, Greek or Aramaic.

The principal verbs, "took" and "gave," are made third person plural, in order to point to the agency of the priests in the transaction (some Gospel manuscripts read "I gave," which suggests the possibility that some may have had also "I took;" but manuscript authority and the context are against both these readings); the Septuagint, as is remarked above, admits of the same interpretation. In order, further, to bring out prominently the priests' act (purchase of the field), Matthew quotes only the last part of the prophet's verse, interposing the rest, however, parenthetically, with a free rendering. The first clause, "they took the thirty pieces of silver," is given almost exactly in the Septuagint form. Then (passing over the parenthesis), instead of "threw them into the house of the Lord, to the potter," he has, "gave them for the potter's field." The "gave" may be regarded as free rendering for "threw." But whence does the evangelist get the "potter's field"? It is not to be supposed that he inserted it in his quotation without some authority. Five Hebrew manuscripts here read, "the potter's house" (perhaps after Jer. xviii. 2), and so, possibly, the oral Aramaic version may have read; and, as the Hebrew and Aramaic term for "house" is used in a wide sense of any "place," the Aramaic expression may have been here interpreted by Matthew to mean the "field," as the place where the potter worked, this interpretation having been suggested by the transaction of Judas. The remainder of the Gospel passage is after an Aramaic version of the prophet's exclamation: "The goodness of the price at which I am valued by them!" The Aramaic probably ran: "the price of the honored one whom they valued from them;" whence the evangelist: "the price of the priced whom they priced from [on the part of] the children of Israel." Finally, "as the Lord commanded me," is free rendering of the prophet's opening words, "the Lord said to me." Matthew may thus have followed generally an oral Aramaic version of his time, slightly modifying it to bring the words into more obvious connection with the priests' purchase of the field.

In our present Matthew-text, this quotation is said to be from Jeremiah. As the words now clearly stand in Zechariah, various unsuccessful attempts have been made to maintain the correctness of the reading "Jeremiah." It has been suggested that the latter prophet stood first in the evangelist's manuscript, and that his name

here stands for the whole body of prophetic writings; but such a mode of citation is unexampled. Or, it is said that Zechariah writes in the spirit of Jeremiah; or, that this scene actually occurred in Jeremiah's life (see Jer. xviii. 2, xix.), and was repeated by Zechariah, and that this fact was preserved by tradition, and here recorded by Matthew: this explanation, being on its face perfectly arbitrary and improbable, needs no refutation. On the other hand, it is not probable that the error arose from a mistake of memory in the evangelist, or from confusion of the Zechariah-passages with Jer. xviii., xix. It is more likely that it is a clerical error (though it must have got into the text early, since the present reading is supported by the mass of manuscripts and versions, but not the Peshitto): instead of the abbreviation *zriou*, a scribe may have written *iriqu*, and so the latter may have been perpetuated.

In Zech. xi., the prophet represents the (temporary) rejection and punishment of Israel, under the figure of a flock which is abandoned by its shepherd (namely, the prophet himself, standing in God's place). Speaking and acting as the representative of Yahwe, he takes two shepherd-staves, to which he gives the symbolical names Favor (God's covenant-favor towards the nation) and Bands (the brotherhood between Judah and Israel). Disgusted with the folly and unfaithfulness of the people, the prophet-shepherd breaks the staff Favor, to signify the breaking of the covenant; then goes to them, and asks for his wages. They cheerfully accept the dissolution of the relation between him and them, and pay him, for his services as shepherd, the contemptible sum of thirty pieces of silver. The prophet thus represents the slight estimation in which Israel held the instruction and guidance of Yahwe, their God. He is then directed to throw this sum (which is ironically called "a goodly price") into the temple, where it properly belonged as the nation's payment to God. Next he breaks the brotherhood-staff Bands, and is commanded to assume symbolically the character of a wicked ruler who shall scourge the land. The whole procedure represents Israel as religiously corrupt and apostate, and our verse declares that Yahwe recognizes and accepts their rejection of him.

In the Gospel, this passage is cited as having been fulfilled in the priests' purchase of the potter's field with the blood-money which Judas, in a fit of remorse, had returned. As we have seen, even

taking the Hebrew text as it stands, there is no reference in it to such an event. The prophet, as representative of God, throws the money with which Israel dismissed God into the temple to the potter: in the Gospel, the priests, the representatives of the apostate Israel, buy the potter's field with the money they had paid to the traitor Judas. In one sense, it was Judas, rather than the priests, who played the part of the prophet's Israel: they, in paying a price for the life of Jesus, were, as far as appears, not consciously valuing and rejecting God, but, on the contrary, were acting against Jesus as one whom they regarded as an enemy of God. The external resemblance between the two events consists merely in the terms "thirty pieces of silver," and "potter;" and it is this that the evangelist seems to insist on. There is, however, a deeper religious resemblance which he may have had in mind. The rejection of Jesus by the Jewish nation (represented by the priests' hiring of Judas, though not by the purchase of the field) was a sign of their inability to comprehend the spirituality of the service of God; and so far they were in the same case with the ancient people. Zechariah's symbolical act signified that Israel cared little for God, that is, for his holiness: the priests, in taking measures to put Jesus out of the way, showed that they did not understand him, or that they valued their national traditional opinions and their ecclesiastical position more than spiritual truth.

*Text.* — For יוצר, "potter," Syr. and Ken. 530 have אוצר, "treasury," which gives a better sense. Instead of the second היוצר, Ken. 590, 168\*, 251\*, 30, De Ros. 2, have בית היוצר, which, in an Aramaic version, Matt. perhaps had in mind; see Jer. xviii. 2. — Sept. σέψομαι, "I will see," is rendering of ארא (ראה), instead of ארר, "goodliness;" εἰ δόξαμον is from the pointing הִיקָר; ἐπερ αὐτῶν is perhaps from למענם, "on their account," instead of the text-word כעליהם. In Matt., τῆς seems to be the rendering of an Aram. word intended to be the translation of Heb. ארר, understood to mean "price;" τιμήμιον is Aram. יקר (as in the Peshitto) rendering of Heb. יקר, instead of יקר; ὃ represents Heb. אשר; ἐτιμήσαντο, "they valued," third pers. plur. used impersonally, is perhaps, after the Aram., from Heb. third pers. sing. יקר, Piel, "one valued;" ἀπὸ εἰῶν Ἰσραὴλ is literal translation of Aram. and Heb. מבני ישראל where our Heb. text has כעליהם. Peshitto Syr. (in Matt.) renders: "the price of the honored one, which they stipulated on the part of the children of Israel," making the relative pronoun refer to the price, which is nearer the Heb., but not allowed by our present Matthew-text; possibly such was the meaning of the Aram. Matthew-text.



MATT. xxvii. 46; MARK xv. 34: PS. xxii. 2 (1).

*Heb.* "My God, my God, why hast thou forsaken me?"

So the Targum and Matthew and Mark.

*Sept.* "O God, my God, attend to me; why hast thou forsaken me?"

The addition in the Septuagint is probably a duplet, the translation of the second "my God" as = "to me."

*Ps.* xxii. 2: אֱלֹהִי אֱלִי לָמָּה עֲזַבְתָּנִי

*Sept.*: 'Ο θεός μου, πρόσχες μοι ἵνα τί ἐγκατέλιπές με;

*Targum*: אֱלִי אֱלִי קָטוּל כֹּה שְׁבַקְתָּנִי

*Matt.*: 'Ελωί έλωί λεμά σαβαχθανεί; θεέ μου θεί μου ἵνα τί με ἐγκατέλιπες;

*Mark*: 'Ελωί έλωί λαμά σαβαχθανεί; ό θεός μου [ό θεός μου] εἰς τί ἐγκατέλιπές με;

It is the words of an Aramaic version (Targum) that Jesus here uses; they are nearly identical with the rendering in the existing Targum on the Psalms, which, however, is late (in its present form, not earlier than the seventh century of our era). It is probable, that, in the time of the Gospel history, oral quotations from the Old Testament by Palestinian Jews were generally made from an Aramaic version: nothing else would have been natural, since Aramaic was the spoken language. Hebrew was little known, and Greek, though there was probably a general acquaintance with it among the Jews, was yet a foreign tongue. But in the New Testament, as it now stands, except in Matthew, the quotations are commonly from the Septuagint; for Greek was the common language of intercourse of the Jews, as of the other peoples of the Roman empire. Compare Luke xxiii. 46.

*Text.*—Matt. and Mark have the regular Aram. form *έλωί* = אֱלֹהִי, though some manuscripts of the former read *ήλει*, after Heb. (and Targ.) אֱלִי. Jesus would naturally use the Aram., and not the Heb., though this latter may have been naturalized in Aram. as אֱלִי, as the Peshitto has it in both Gospels. *λεμά* and *λαμά* give slightly different pronunciations of the Shwa in אֱלִי. In the Greek, neither evangelist agrees exactly with Sept.; each translates the Aram. by the Greek words that Sept. had made familiar. Sept. *πρόσχες μοι* seems to be rendering of אֱלִי, "to me," = "attend to me."



## MARK.

MARK ix. 48: ISA. lxvi. 24.

*Heb.* "Their worm shall not die, and their fire shall not be quenched."

So the Septuagint, which is followed by Mark, except that the verbs are made present. Verses 44, 46, of Mark, identical with verse 48, are omitted in the best manuscripts.

*Isa.* lxvi. 24: תולעתם לא תמות ואשם לא תכבה

*Sept.:* 'Ο γὰρ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται.

*Mark:* 'Ο σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

In the prophet, the expression describes a burning heap of putrescent corpses, the bodies of those who had transgressed against Yahwe: in Mark, it figuratively represents the punishment of the next world.

## LUKE.

LUKE i. 17: MAL. iii. 1, 23, 24 (iii. 1, iv. 5, 6).

*Hcb.* "And he shall prepare a way before me. . . . Behold, I send you Elijah the prophet, . . . and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers."

*Sept.* "And he shall prepare a way before me. . . . And behold, I send you Elijah the Tishbite, . . . who shall restore the heart of father to son, and the heart of a man to his neighbor."

*Luke.* "And he [John] shall go before him [God] in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient [to walk] in the wisdom of the just, to make ready for the Lord a people prepared."

*Mal.* iii. 1, 23, 24: וּפְנֵה-דֶרֶךְ לִפְנֵי . . . הִנֵּה אֲנִי שְׁלַח לְכֶם אֶת אֵלֵיָּהּ  
הַנָּבִיא . . . וְהָשִׁיב לִב-אֲבוֹת עַל-בָּנִים וְלִב בָּנִים עַל-אֲבוֹתָם

*Sept.:* Καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου . . . καὶ ἰδοὺ ἐγὼ ἀποστέλλω ἐμὴν Ἠλίαν τὸν Θεσβίτην . . . ὃς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ.

*Luke:* Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

The text of Luke (part of the angel Gabriel's prediction to Zachariah of the birth of John the Baptist) is after the Aramaic rather

than the Greek version; it is a free adoption, with additions, of the Old-Testament expressions, and not a formal quotation.

Malachi's "messenger" (Mal. iii. 1) is here identified with his "Elijah" (Mal. iii. 23, 24, English Authorized Version iv. 5, 6), on which see above on Matt. xi. 10. The Jews took Malachi literally, and expected the coming of Elijah as forerunner of the Messiah.

#### LUKE i. 46-55.

The Song of Mary is made up almost entirely of Old-Testament expressions, taken chiefly from the Song of Hannah and the Psalms.

Verse 46, "my soul magnifies the Lord." 1 Sam. ii. 1.

Verse 47, "my spirit has rejoiced in God my saviour." 1 Sam. ii. 1.

Verse 48, "he has looked on the low estate of his handmaiden." 1 Sam. i. 11. After the Septuagint.

Verse 49, "holy is his name." 1 Sam. ii. 2.

Verse 50, "his mercy is unto generations and generations on them that fear him." Ps. ciii. 17; Isa. li. 8.

Verse 51, "scattered the proud." 1 Sam. ii. 4.

Verse 52, "put down princes, . . . exalted the lowly." 1 Sam. ii. 7, 8; Ps. cxiii. 7, 8.

Verse 53, "filled the hungry . . . sent the rich away empty." 1 Sam. ii. 5.

Verse 54, "he has helped Israel his servant." Isa. xli. 8-14.

#### LUKE i. 68-79.

Zachariah's prophecy also is taken largely from the Psalms and the prophets.

Verse 68, "blessed be the Lord, the God of Israel," Ps. cvi. 48, and often elsewhere; "has visited and redeemed his people," frequent, as in Isa. xl.-lxvi.

Verse 69, the figure of the "horn" is common: see 2 Sam. xxii. 3 (Ps. xviii. 3), Ps. cxxxii. 17.

Verse 71, "salvation from enemies." 2 Sam. xxii. 4 (Ps. xviii. 4), Ps. cvi. 10.

Verse 76, "go before the face of the Lord." Mal. iii. 1.

Verse 78, "the dayspring from on high." Mal. iii. 20 (iv. 2).

Verse 79, "them that sit in darkness and the shadow of death." Isa. ix. 1 (2).

LUKE ii. 23, 24: EXOD. xiii. 2, 12; LEV. xii. 8.

*Exod.* xiii. 2: קֹדֶשׁ-לִי כָל-בְּכוֹר פֶּטֶר כָּל-רֶחֶם

*Sept.*: Ἀγιάσόν μοι πᾶν πρωτότοκον πρωτογενὲς διανοίγον πᾶσαν ἡ-  
τραν.

*Luke*: Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται.

*Lev.* xii. 8: שְׁתֵּי-תוֹרִים אוֹ שְׁנֵי בָנֵי יוֹנָה

*Sept.*: Δύο τρυγόνες ἢ δύο νοσσοῦς περιστερῶν.

*Luke*: Ζευγὸς τρυγόνων, etc.

Citation of the laws concerning the consecration of the first-born, and the offering of doves or pigeons. The Exodus-passage: "Sanctify to me every first-born . . ." is rendered freely: "Every . . . first-born shall be called holy to the Lord," and the word "male" is added from verse 12. The law from Leviticus is quoted after the Septuagint, except that for "two doves" Luke has "a pair of doves," a variation for the sake of elegance.

LUKE iv. 18, 19: ISA. lxi. 1, 2.

*Heb.* "The spirit of the Lord Yahwe is upon me, because Yahwe has anointed me to announce good news to the meek, he has sent me to bind up the broken-hearted, to proclaim release to the captives, and opening to the bound, to proclaim a year of grace from Yahwe."

*Sept.* "The spirit of the Lord is upon me, because he has anointed me to announce good news to the poor, he has sent me to heal the broken-hearted, to proclaim release to captives, and recovery of sight to the blind, to proclaim the acceptable year of the Lord."

*Luke.* "The Spirit of the Lord is upon me, because he has anointed me to announce good news to the poor, he has sent me to proclaim release to captives, and recovery of sight to the blind, to release those who are crushed, to proclaim the acceptable year of the Lord."

*Isa. lxi. 1, 2:* רִיחַ אֲרֹנִי יְהוָה עָלַי יֵעַן קָשַׁח יְהוָה אֹתִי לְכַשֵּׁר עֲנֻיִם שְׁלַח־נִי רַחֲמֵשׁ לַנְּשֻׁב־לֵב לְקַרְא לְשָׁבִים דְּרוּר וְלִאֲכִידִים בְּקִרְקִיחַ: רַחֲמֵשׁ שְׁנֵת-רִצְוֹן לַיהוָה

*Sept.:* Πνεῦμα κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἐχρίσέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλάν με ἰᾶσθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρῖξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, καλεσαι ἑνναυτὸν κυρίου δεκτόν.

*Luke:* Πνεῦμα κυρίου ἐπ' ἐμέ, οὐ εἵνεκεν ἐχρίσέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλάν με κηρῖξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθρανσμένους ἐν ἄφεσι, κηρῖξαι ἑνναυτὸν κυρίου δεκτόν.

The Septuagint renders the Hebrew with tolerable exactness. "Poor" is equivalent to "meek," according to the ethical contrast between "rich" and "poor" which runs through the Old Testament (compare "poor in spirit," Matt. v. 3, and "poor," Luke vi. 20); "heal" is equivalent to "bind up" (wounds); the "opening" of the Hebrew, taken by Septuagint to be "opening of eyes," rather means, from the context, "opening of the prison" (so the English Authorized Version), and the "bound" are "prisoners," not "the blind" (though Kimchi and others agree with the Septuagint). The expression "acceptable year," a year which God accepts as the proper time for the manifestation of his favor to his people, is not an exact rendering of the Hebrew "year of good-pleasure or favor," when God will display his grace; since, as the contrast with "day of vengeance" in the next clause shows, the meaning is not "a year well-pleasing or acceptable to God," but "a year in which he manifests his good-pleasure."

Luke follows the Septuagint word for word, with two exceptions: his term for the second "proclaim" is different (being that which he and the Septuagint use for the first "proclaim"); and he omits the clause "to heal the broken-hearted," instead of which he inserts "to release the crushed," which he puts after, instead of before, the clause relating to the captives and blind. The inserted clause is identical



with the Septuagint of Isa. lviii. 6, with change of imperative into infinitive. But how came it here? Luke evidently follows the Septuagint; and the error here came from a Septuagint scribe, who misread his Hebrew manuscript, or had a corrupt text. By the change of certain letters, the Hebrew of the clause omitted by Luke becomes the same with that of Isa. lviii. 6, and may have been similarly translated by some Greek scribe in the margin of his copy of the Septuagint. We may suppose that a Septuagint scribe by error of eye omitted the clause, "to heal the broken-hearted," and that another, perceiving the omission, repaired it by the insertion of this new translation, which, however, he introduced in the wrong place, either through inadvertence, or to avoid the juxtaposition of two similar words (it would have read literally: "he sent me to send the crushed into liberty"). Luke, or some later scribe of Luke's Gospel, followed this erroneous Greek text. The change in the word for "proclaim" likewise comes from a Greek copyist of the Septuagint or the Gospel, or is a variation by the evangelist himself after the oral Aramaic version, which, like the Hebrew, would have had the two verbs the same.

If Luke follows the Septuagint, the question what text Jesus read in the synagogue is of no consequence for the explanation of the quotation as it now stands. As to this question, we may regard it as certain that he did not read the Greek version (which was not used in the Palestinian synagogues by the Palestinian Jews), but either the Hebrew original or the Aramaic. From the fact that Aramaic was the vernacular of Jesus, as of all Palestine, it has been concluded that he read in this language, and that we must look to a popular Aramaic version of the day for the form of his words (Böhl). But there is no proof that a written Aramaic version existed at this time; the targum of Onkelos on the Pentateuch, the first of which we know any thing, was not produced till about A.D. 150; and the targum of Jonathan on the Prophets, not till a century later. It is more probable that the Hebrew text was read in the synagogues, and accompanied with translations and explanations in the vernacular. There is no great improbability in the supposition that Jesus understood Hebrew, though he was not versed in the rabbinical learning. Or, may it be that Luke gives only the general outline of the incident (sufficient for his Greek public), and that in fact the synagogue-

reader read the passage from Isaiah, and rendered it into Aramaic, after which Jesus gave his exposition? Luke, as a man farther removed than the other synoptics from Hebrew life, would have been less likely to take account of the difference of language; and may have assumed, that, as Jesus expounded, he also read. Compare Acts xiii. 15, where, after the Scripture is read, Paul and Barnabas are invited to speak. Whether this suggestion will hold, or not, the probability remains, that it was not an Aramaic version that was read. (See the Introduction.) The prophet, speaking to the exiles in Babylon, declares that he is sent by God to announce their approaching release from captivity, and their restoration to Canaan in fulness of prosperity. Jesus, interpreting the words in the largest spiritual sense, adopts them, as expressing his own mission to free men from sin (so in Matt. xi. 4, 5; Luke vii. 22).

*Text.*—For Heb. קרא, "to call," Sept. has first κηρῖξαι, and then καλέσαι, for the sake of variety; Luke has only the first (as an Aram. version also would render by the same word in both places). Instead of the Masoretic שְׁלַחַנִי לְהַבְשִׁילֵךְ לְנֶשְׁכָּרִים, "he has sent me to bind up the broken-hearted," the Sept. copyist may have read, לְשַׁלַּח חַפְשִׁים הַנֶּשְׁכָּרִים, "to set free the broken" (or, crushed), (as in Isa. lviii. 6).

#### LUKE xii. 53.

Picture of divided households, adopted from Mic. vii. 6. See also Mark xiii. 12.

#### LUKE xxii. 37: ISA. liii. 12.

*Heb., Luke.* "He was reckoned with transgressors."

*Sept.* "He was reckoned among the transgressors."

Luke employs the Greek terms of the Septuagint, but follows the sense of the Aramaic version, which gave the Hebrew, word for word.

*Isa. liii. 12:* אֶת-פִּשְׁעֵינוּ נִכְנָה

*Sept.:* Ἐν τοῖς ἁνόμοτοις ἡγοῦμεθα.

*Luke:* Μετὰ ἁνόμων ἡγοῦμεθα.

The words are spoken by the prophet concerning the servant of Yahwe, the righteous kernel of Israel, chiefly the pious among the

exiles in Babylon, who, though upright, were treated by their enemies as if they were malefactors; nay, Yahwe himself dealt with his servant as if he were a transgressor. Jesus, to whom the words are here applied by himself, is the realization of this whole prophetic picture of the misunderstood, rejected, suffering servant of God. This prophetic word was, as he says, fulfilled in him. As he adopted the description of the prophet's mission in Isa. lxi. 1, 2, as setting forth his own (see on Luke iv. 18), so he adopts this picture of a life of sacrifice for others as a faithful portraiture of his life.

Mark xv. 28, which gives this quotation, is omitted by the latest editors of the New-Testament text.

*Text.*—The *μετὰ ἀνόμουν* of Luke is a literal translation of our Heb. אֶת-פִּשְׁעִים. But the article of Sept. *ἐν τοῖς ἀνόμοις* does not necessarily imply an article in its Heb. text; here it is a concession to Greek idiom.

LUKE xxiii. 46: PS. xxxi. 6 (5).

*Heb., Luke.* "Into thy hands I commit my spirit."

The Septuagint has: "I will commit," not so well. Jesus doubtless uttered these words in Aramaic (Böhl); and Luke's Greek is a translation of them by himself, or by some predecessor from whom he received them.

Ps. xxxi. 6: בְּיָדְךָ אֶפְקִיד רוּחִי

*Sept.:* Εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

*Luke:* Εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου.

In the psalm, the words express the general committal of the life to God's keeping; there is no reference to death. But they include the yielding-up of the spirit to the divine care in the moment of death, as Jesus here uses them. These words seem to take the place, in Luke, of the exclamation found in Matt. xxvii. 46; Mark xv. 34.

*Text.*—The latest editions of Luke read *παρατίθεμαι*, instead of the *παραθήσομαι* of the received text, which is identical with Sept. The Peshitto and Curetonian Syriac versions also have the present.

## JOHN.

JOHN i. 51: GEN. xxviii. 12.

Jacob in his dream sees a ladder reaching from earth to heaven, and "angels of God ascending and descending on it," a symbol of the constant communication between heaven and earth, between God and his servants. In John, this symbolism is used by Jesus of himself (not cited as a prediction), the "Son of man," who is in constant communication with the Father through the angels, the ministers of the divine will: Jesus occupies the position, not of the ladder (in which case the Greek would be different), but of Jacob. The wording of the quotation follows the Hebrew closely.

*Text.* — Sept. has ἐπ' αὐτῆς, on the ladder, as means of ascent and descent; John, ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, on the Son of man, as object and aim.

JOHN ii. 17: PS. lxix. 10 (9).

*Heb.* "The zeal of thy house has eaten me up."

So the Septuagint. John: "shall eat me up," changing from past to future in order to bring out the supposed predictive character of the passage.

*Ps. lxix. 10:* קָנַאת בֵּיתְךָ אָכְלָהּ מֵעַ

*Sept.:* Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

*John:* . . . καταφάγεται με.

The parallelism of the two situations is obvious. The psalm-passage was remembered and quoted by the disciples when they saw

their Master, heedless of the consequences to himself, engaged in driving away the polluters of the temple-enclosure. The psalm was regarded as Messianic, and this occurrence in the life of Jesus as the fulfilment of a prediction. Hence the evangelist felt himself warranted in writing, "shall eat me up." While parts of the psalm (as this verse) might be adopted by the Messiah, as expressing his feeling, other parts (as the vindictive verses, 23-29 [22-28]) would be out of keeping therewith.

*Text.* — The received text of John has *κατέφαγε*, as Sept., perhaps a correction after Sept.; the future *καταφάγεται* (which is found in the Sin. manuscript of Sept.) is supported by the best manuscript authority. If this verb could be considered a present, we might derive the evangelist's rendering from an Aramaic version. But the Aram. would not permit a future translation (for it would have the perfect as the Heb.), and the evangelist must have freely changed the time.

JOHN vi. 31 : PS. lxxviii. 24.

*Heb.* "Corn of heaven he gave them."

*Sept.* "Bread of heaven he gave them."

*John.* "Bread from heaven he gave them to eat."

Ps. lxxviii. 24: הִנֵּן-שֶׁמֶץ נָתַן לָמוֹ

*Sept.*: Ἀρτον οὐρανοῦ ἔδωκεν αὐτοῖς.

*John*: Ἀρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

The rendering of the evangelist is a free use of the Septuagint material: his "to eat" is supplied, for the sake of fulness, from the preceding clause of the psalm-verse (and compare Exod. xvi. 15); and his "from heaven" is a modification (after Exod. xvi. 4) for the purpose of expressing distinctly the origin of the bread, and pointing the comparison with Jesus,—he and it came down from heaven. The citation is made by the Jews (see the history in Exod. xvi.), who, referring to this great "sign" showed by God through Moses, demand a similar sign from one who claims to come from God. His answer is, that God (not Moses) did indeed once give this bodily food from heaven to his people; but the true food of God is He whom God has appointed to be the spiritual life of the world.



*Text.*—In the Sept., *φαγεῖν* stands immediately before the quoted clause. There is no need to suppose that the evangelist follows an Aramaic version; such a version would not be likely to make the changes found in John's text.

JOHN vi. 45: ISA. liv. 13.

*Heb.* "And all thy sons shall be disciples of Yahwe."

*Sept.* "And all thy sons [I will cause to be] taught of God."

*John.* "And they shall all be taught of God."

ISA. liv. 13: וְכָל-בְּנֵי לְמִידָּי יְהוָה

*Sept.*: Καὶ πάντας τοὺς υἱοὺς σου διδακτοὺς θεοῦ.

*John*: Καὶ ἔσονται πάντες διδακτοὶ θεοῦ.

The Septuagint, instead of making this a new sentence as the Hebrew does, connects it with the preceding, a verb from which has to be supplied. It otherwise renders the Hebrew exactly, except that it has "God" instead of "the Lord" (for "Yahwe"), a change of the divine name which may be referred to a variation in old Hebrew manuscripts. John has the Septuagint before him, but alters it to suit the connection of his discourse; his reference here to "the prophets" in general shows that he does not mean to hold himself with literal exactness to the text. For the old Israelitish expression, "thy sons," he substitutes the general "they;" and the connection of the sentence requires the change of the Septuagint accusative into the nominative. Thus he comes undesignedly into closer similarity to the Hebrew. These alterations, naturally explicable from his free method of citing, would be hard for an Aramaic translation.

The prophet, describing the ideal Israel of the future, represents all its members as entering into such personal relations with God that they shall need no human teacher. Jesus, adopting the words, applies them to the kingdom of God that he proclaimed; to him, as the sent of God, would come all those whom the Father had taught. The essence of the thought, in the prophet and in John, is that spiritual knowledge is received by inward divine enlightenment.

The expression, "the prophets," is here perhaps equivalent to "the book of the prophets;" but more probably such other passages as Joel iii. (ii. 28-32) are alluded to.

JOHN vii. 38.

*John.* "He who believes on me, as the Scripture says, out of his belly shall flow rivers of living water."

*Heb.* xviii. 4: מִים עֲמֻקִּים דָּבָרִי פִי-אִישׁ יֵצֵא מִקֶּיֶר חֲכָמָה

*Sept.*: Ὑδὼρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρός, ποταμὸς δὲ ἀναπηδᾷ καὶ πηγὴ ζῶης.

*John*: Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος.

No perfectly satisfactory account of the origin of this quotation has yet been given. If we include the opening words, "he who believes on me," in the citation, we shall be more inclined to regard it as a free rendering of Isa. lviii. 11: "Thou shalt be . . . like a spring of water whose waters fail not," where the prophet describes the perpetual prosperity of those who live righteously in obedience to God; they shall be like a watered garden or a perennial spring. This explanation is favored by the fact that the preceding word: "If any one thirst, let him come to me and drink," is after Isa. lv. 1: "Ho, every one who thirsts, come ye to the waters." The "living water" of John is equivalent to Isaiah's "whose waters fail not," but otherwise the dissimilarity in form of the two passages is obvious.

If we suppose the quotation to include only the last clause (which is better), a more probable original for it is found in Prov. xviii. 4 (Hody, Böhl): Hebrew, "The words of a man's mouth are deep waters, a rushing torrent, a fountain of wisdom;" Septuagint, "The word in a man's heart is deep water, and a river springs forth and a fountain of life." This latter rendering is obtained by slight changes of the Masoretic text. The reference in the Hebrew is to the profoundness, power, and perpetuity of the thought and word of the wise man; the Septuagint refers the man's word to his "heart" (that is, his whole inner being), and makes the word a springing or flowing river, and a source of life. Hence John's expression might come without great difficulty: Septuagint, "A river springs forth, and a

fountain of life," might be freely rendered, "rivers of life [*or*, of living water] flow;" and these proceed out of the man's heart, or inner being, to which the evangelist's "out of his belly" is exactly equivalent. The change from "heart" to "belly" would then be referred not to an Aramaic version based on the Septuagint (which would have no motive for such an alteration, since "heart" was as common an expression in Aramaic as in Hebrew or Greek), but to the desire of Jesus to express more distinctly the inwardness and independence of the spiritual life which they enjoyed who through him came into spiritual relation with God. Or, if we suppose the present form of the saying to have been given by the evangelist, he may have chosen this term with reference to the indwelling of the Spirit which was afterwards to be given (verse 39, and xv. 26, 27). The figure was suggested by the water-libation which was performed in the temple-court on the last day of the Feast of Tabernacles (verse 37).

*Text.* — For ἀναπηύει of Sept., read ἀναπιδύει. Sept. ἐν καρδίᾳ is paraphrase of פֶּה, "mouth;" for חכמה, "wisdom," it seems to have read חַיָּה, "life." The evangelist gives a free paraphrase of Sept.

#### JOHN vii. 42.

"Has not the Scripture said that the Christ comes of the seed of David, and from Bethlehem, the village where David was?"

An appeal to the Old Testament by the Jews, in connection with the Messianic claim of Jesus, who was said to come from Galilee.

As to the Davidic origin of the Messiah, the passages intended are such as 2 Sam. vii. 12, 13; Isa. xi. 1; Jer. xxiii. 5, 6, xxxiii. 15; Ezek. xxxvii. 24, 25. As to his relation to Bethlehem, Mic. v. 1.

#### JOHN viii. 56.

"Abraham, your father, rejoiced that he should see my day, and he saw it and was glad."

The reference is to Abraham's prevision of a time of blessedness for his posterity: Gen. xii. 2, 3, xvii. 7, xxii. 18, "In thy seed shall all the nations of the earth bless themselves;" that is, thy posterity shall be the standard of blessing for all nations. The Messianic import of these passages is assumed. See on Gal. iii. 16.

JOHN x. 34: Ps. lxxxii. 6.

*Heb.* "I said, Ye are gods."

So the Septuagint and John.

*Ps.* lxxxii. 6: אֲנִי אֱמַרְתִּי אֱלֹהִים אֲתָם

*Sept., John:* 'Εγὼ εἶπα θεοὶ ἐστέ.

The psalm is an address to unjust Israelitish judges, before whom the psalmist holds up the contrast between their unworthy conduct and the loftiness of their official position: so exalted were they, as dispensers of justice, as representatives of the supreme Judge, that they were even called gods. So, probably, in Exod. xxii. 28. Jesus bases on this passage an argument from the less to the greater: if these men were called gods because they were the bearers of God's word, if they were sons of the Most High, how much more might this name be applied to him whom God had specially sanctified to show him to men! If the lesser man, how much more the greater man! The argument assumes that the name "son of God" did not imply equality with God.

*Text.* — The name אֱלֹהִים is applied in the O. T., outside of divine beings, only to men (not to angels, who are called בְּנֵי אֱלֹהִים, "sons of God," Gen. vi. 2; Job i. 6), and only with certainty to judges, as here and Exod. xxii. 28; in Ps. xlv. 7 (6), where it seems to be used of a Jewish king, the text and meaning are doubtful. In its application to judges, we might suppose it used simply in its original etymological sense, perhaps "dreadful;" but it seems more probable that they were called "gods" as being representatives of God on earth in the high function of rightly ordering the life of God's people.

JOHN xii. 27: Ps. xlii. 7 (6).

*Heb.* "My soul is cast down in me."

*Sept.* "My soul was troubled in me."

*John.* "My soul is troubled."

*Ps.* xlii. 7: עָלַי נָפְשִׁי הִשְׁתַּחֲוָה

*Sept.*: Πῶδες ἱμνουτόν ἐν ψυχῇ μου ἐταράχθη.

*John.*: Ἡ ψυχὴ μου τεταράσσεται.

After the Septuagint, with change of tense to suit the occasion. Compare Matt. xxvi. 38; Mark xiv. 34.

JOHN xii. 38; ROM. x. 16: ISA. liii. 1.

*Heb.* "Who has believed our report, and to whom has the arm of Yahwe been revealed?"

So the Septuagint, John, and Romans (Romans has only the first clause), except that they add at the beginning the address, "Lord." The New Testament follows the Septuagint.

*Isa.* liii. 1: כִּי הָאֲמִיִּן לִשְׁמַעְתָּנוּ וְזָרָעַ יְהוָה עַל-כִּי נִגְלָתָהּ

*Sept., John, Rom.*: Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνα ἀπεκάλυψεν.

Isaiah speaks of the incredulity of foreign nations and of ungodly Israelites towards the account given by the prophets of the true character, function, and future of the righteous Israel, the "servant of Yahwe." John quotes the declaration as fulfilled in the Jews' unbelief towards Jesus (the true "servant of the Lord"); and Paul, similarly, of the failure of the Jews of his time to accept the gospel. In John, the "our report" is referred to the preaching of Jesus; in Romans, to that of the apostles. In both cases, there is a close historical parallelism and spiritual fulfilment, but not a literal historical prediction. Isaiah "saw his glory" (John xii. 41) in the form of a vision of a perfect servant of God, suffering, teaching, and saving; but the Old-Testament text does not lead us to suppose that



the prophet had before him any definite, historical shape of an individual man to appear in the far future. On the following quotation, verse 40, see on Matt. xiii. 14.

JOHN xiii. 18: PS. xli. 10 (9).

*Heb.* "Even my familiar friend, in whom I trusted, who ate my bread, has lifted up his heel against me."

So the Septuagint (xl. 10).

*John* (taking the latter clause of the psalm-verse). "He who eats my bread [*or*, eats bread with me] has lifted up his heel against me."

*Ps. xli. 10:* אוֹכֵל לַחֲמֵי הַגִּידִיל יָנִי עֵקֵב

*Sept.:* 'Ο ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερισμόν.

*John:* 'Ο τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

The psalm describes the suffering of a man sick, and surrounded by enemies, among them one who had been his intimate friend, but had turned against him. Its authorship and historical occasion cannot be determined. Its tone is purely individual, without reference to any future person; and it is not free from a revengeful spirit, verse 11 (10). The expression, "to lift up the heel against," means to be hostile, to raise the foot in order to stamp, or to set out on some hostile procedure. According to the account given in John, the psalm is regarded by Jesus as Messianic, and these words applied to the treachery of Judas. It is possible that the first clause of the psalm-verse is omitted in order to avoid the statement that Jesus trusted Judas (compare John ii. 24, 25, vi. 70, 71). In regard to the question whether the evangelists have always correctly reported the words of Jesus, see the Introduction.

*Text.*—John does not follow Sept. or Heb., but renders freely after the former (as he elsewhere does), choosing his own words. His τρώγων is not found in Sept. at all, though not uncommon in the N. T.; in classic Greek it means "to gnaw."

JOHN xv. 25: Ps. lxi. 5 (4).

*Heb., Sept.* "They who hate me without cause are . . ."

*John.* "They hated me without cause."

A free adoption after the Septuagint.

*Ps. lxi. 5:* שָׂנְאָה־נִי

*Sept.:* Οἱ μισοῦντές με δωρεάν.

*John:* Ὅτι ἐμίσησάν με δωρεάν.

The expression occurs in Ps. lxi. 5 (4), xxxv. 19 (and see Ps. cix. 3, cxix. 161), as descriptive of the psalmist's enemies, and was equally applicable to the Jewish enemies of Jesus. It is here introduced by the phrase: "that the word written in their law might be fulfilled;" where the term "law," properly in Jewish usage a translation of the Hebrew *Tora*, "instruction, law," includes the whole of the Old Testament, inasmuch as this was all a divine instruction and law to men.

*Text.*—The word *δωρεάν*, in classic Greek "freely, without price," is used in Sept. and N. T. in the sense of "without cause, undeservedly," as translation of Heb. חֲנָם, "freely, in vain, without cause."

JOHN xix. 24: Ps. xxii. 19 (18).

*Heb.* "They divide my garments among them, and on my clothing do they cast lots."

*Sept., John.* "They divided . . . did they cast lots."

John follows the Septuagint literally.

*Ps. xxii. 19:* יִחְלְקוּ בְגָדֵי לְהֵם וְעַל-לְבוּשִׁי יַפִּילוּ גִזְרִל

*Sept., John:* Διμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

The psalmist is surrounded by fierce enemies, who strip off his clothing, and share it among themselves. John, taking the psalm as

Messianic, regards this passage as a prediction of the division of the garments of Jesus among the soldiers who performed the crucifixion. The parallelism, however, is not a strict one: the soldiers took the garments, not out of enmity to him whom they crucified, but as customary perquisites. In Matt. xxvii. 35, Mark xv. 24, Luke xxiii. 34, the dividing of the garments is mentioned, but there is no reference to the Old Testament.

JOHN xix. 36: EXOD. xii. 46; NUM. ix. 12; *or*, PS. xxxiv. 21.

*Exod., Heb.* "A bone in it ye shall not break."

*Vat. Sept.* "A bone of it ye shall not break" (*Alex.*, shall not be broken).

*Num.* "They shall not break."

*John.* "A bone of him shall not be broken."

*Ps., Heb., Sept.* "[Yahwe preserves all his bones], one of them shall not be broken."

*Exod.* xii. 46: וְיִצֵּם לֹא-תִשְׁבְּרוּ-כֹּו

*Sept.*: 'Ὅστούν οὐ συντριψέτε ἀπ' αὐτοῦ.

*Num.* has שִׁבְרוּ and συντριψουσιν.

*Ps.* xxxiv. 21: שֹׁמֵר כָּל-עֲצָמוֹתָיו אֶחָת מִהֶנָּה לֹא נִשְׁבְּרָה

*Sept.*: . . . 'Ὅστᾱ . . . ἐν ἧς αὐτῶν οὐ συντριβήσεται.

*John*: 'Ὅστούν οὐ συντριβήσεται αὐτοῦ.

The passage in Exodus relates to the paschal lamb, which was to be cooked and eaten whole; and if this be the reference of the evangelist, he describes Jesus as the atoning lamb, as in i. 29, where, however, the allusion is rather to Isa. liii. If it be the psalm-passage that is intended, the original sets forth the care that God exercises over his servants, so that not one of their bones is broken. So far as the wording in John is concerned, the quotation might be from either of these passages. But as this evangelist never elsewhere cites predictions from the Pentateuch (John viii. 56 is not an exception), but always from the Psalms and Prophets (his object being to present Jesus not as the Jewish Messiah, but as the idealized, spiritual Christ, the Son of God), the reference to the psalm seems the more prob-

able. With the fact that the legs of Jesus were not broken, — he being already dead before the beginning of the sabbath, — is connected the piercing of his side by one of the soldiers, to which belongs the next quotation.

*Text.* — The *αντιβήσεται* of the psalm agrees with the form in John. The Alex. Sept. *αντιβήσεται* in Exod. is sufficiently near, if it be not an alteration after the N. T. text. On the other hand, the *ὅστον* of John is found in Exod., but not in the psalm, where, however, it is naturally supplied. The *αὐτοῦ* of the Gospel corresponds to the *ἀπ' αὐτοῦ* of Exod., but has to be supplied in the psalm.

JOHN xix. 37: ZECH. xii. 10.

*Heb.* "They shall look to me in respect to him whom they have pierced" (*that is*, slain).

*Sept.* "They shall look to me because they mocked."

*John.* "They shall look on him whom they pierced."

*Zech. xii. 10:* הָבִיטוּ אֵלַי אֶת אֲשֶׁר-דָּקְרוּ

*Sept.:* 'Ἐπιβλέψονται πρὸς με ἀνθ' ὧν κατωρχήσαντο.

*John:* 'Οψονται εἰς ὃν ἐξεκέντησαν.

The Hebrew is not to be rendered, as in the English Authorized Version, "They shall look on me whom they have pierced." The sense is: "They [the people of Jerusalem] shall exhibit a kindly and prayerful spirit; and in their sorrow for their slain brethren of Judah, shall look to me, their God, for comfort."

The section Zech. xii. describes a phase of Israel's fortunes of which the two features are: a siege of Jerusalem by its enemies, and its subsequent triumph, and therewith enmity between the city and the country districts of Judah, which is terminated by a complete reconciliation. How this hostility between Judah and Jerusalem arose, — whether the former was forced by the foreign enemy to join the besieging army, or in some other way two parties came into existence, — is not clear. The future which the prophet depicts is, in any case, a triumph over foreign enemies, and the reconciliation of the two Jewish parties. "In the siege against Jerusalem," says he,

"Judah shall take part [verse 2], all the nations of the earth shall assemble against Jerusalem, but I, Yahwe, will smite them [3, 4]. The leaders of Judah. [the country districts] shall see that their proper course, their strength, is to act with Jerusalem, and they shall attack the foreign enemy, and Jerusalem shall remain in its place [5, 6]. But Yahwe will also save Judah, and maintain it against the mighty pretensions of the Davidic family and the inhabitants of the city [7]. He will at the same time give heroic might to Jerusalem, and destroy the beleaguering nations [8, 9]. Then the people of Jerusalem shall receive the spirit of kindness and supplications, they shall turn with prayer to God in respect to their countrymen who have been slain in battle, and there shall be a universal mourning for the dead, comprising all families, and all members of each family." The date of this passage is variously fixed, by some just after Josiah's death (which is perhaps alluded to in verse 11), when the Chaldeans were approaching Jerusalem; by others, on the occasion of some unknown attack by the surrounding peoples in the fifth or fourth century B. C.

The reference, by the evangelist, to the piercing of Jesus' side, is based on a translation and exegesis of the Hebrew that cannot be maintained. The "on him," instead of the "on me" of the Hebrew, is either a free adaptation of the original, or from some Hebrew manuscript or some Greek or Aramaic version of the time. The Jewish commentators Rashi and Kimchi state that the passage was regarded as Messianic by some Jews; and in the tract Sukka, 51<sup>a</sup>, it is mentioned, that, by some, it was "evil desire" that was pierced; while others interpreted the "him," of Messiah ben Joseph, who, according to the later Jewish view, was to be slain (*Wünsche, Leiden des Messias*, pp. 53, 64).

*Text.* — In the Heb., לֹא, "to him," instead of אֵלַי, "to me," is found in 49 manuscripts of K., and 17 of De R., and in others, as marginal *Acri*, also in the Soncino edition of the Prophets (A. D. 1485), in the Talmud tract Sukka, and in the Jewish writers Saadia (10th century), Aben Ezra (12th century), and Kimchi (13th century). But the mass of manuscripts and all the versions sustain the present text. A probable reason for the change into לֹא is found in the fact, that according to the incorrect translation: "They shall look on me whom they pierced," the piercing of the divine Being presented a serious difficulty, which the alteration of this one word removed. The expression הִבֵּט אֵל



may mean either "to look upon" or "to look to;" but here, where God is the speaker, the second sense alone is applicable. Moreover, the insertion of אה before אשר shows that the relative pronoun does not refer to the preceding word, but introduces a new object which depends on the following verb, "in respect to him [or, them] whom they pierced." See Ewald, *Ileb. Gram.* § 333, a, footnote 3. — Sept. might be rendered: "They shall look to me in behalf of those whom they mocked." The *κατωρχήσαντο* is probably not rendering of רקר, "leap, insult" (inversion of רקר), but interpretation of רקר, taken as meaning "to pierce with ridicule." For discussion of this and the readings of the other Greek versions, see De Rossi, *Variæ Lectiones*, and Field's edition of the Hexapla, on Zech. xii. 10.

## ACTS.

ACTS i. 20: Ps. lxi. 26 (25); Ps. cix. 8.

*Ps. lxi., Heb.* "Let their encampment be desolate, in their tents let there be no dweller."

*Sept.* "Let their habitation be made desolate, and in their tents," etc.

*Acts.* "Let his habitation be made desolate, and let there be no dweller in it."

*Ps. lxi. 26:* תְּחִי-מִיָּדָם נִשְׁפָּה בְּאַהֲלֵיהֶם אֶל-יְהִי יֵשֶׁב

*Sept.:* Γενηθήτω ἡ ἔπαυλις αὐτῶν ἡρημωμένη, καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔστω ὁ κατοικῶν.

*Acts:* Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἡρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ.

Acts follows the Septuagint, with the change of "their" to "his" (to suit the application to Judas), and the substitution of "it" for "their tents," for brevity, and to retain the reference to "habitation."

*Ps. cix., Heb.* "Let another take his charge."

So the Septuagint and Acts.

*Ps. cix. 8:* בְּקִרְבּוֹ יִקַּח אֲחֵר

*Sept.:* Καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβει ἕτερος.

*Acts:* Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

In the psalms quoted, there is no indication of a reference to any other person than him against whom the imprecations are directed.

These are treated in Acts as predictions of the fate of Judas, with the introductory formula, "for it is written in the book of Psalms."

*Text.*—Ἐπαύρις, "habitation," is a not quite exact rendering of טִירָה, "encampment." The variations of the Acts text from the Septuagint call for no remark: they are freedoms taken by the N. T. writer.

ACTS ii. 17-21; ROM. x. 13; JOEL iii. 1-5 (ii. 28-32).

*Heb.* "And after this I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and even on the bondmen and bondwomen in those days I will pour out my spirit. And I will give portents in the heavens and on the earth, blood and fire and columns of smoke; the sun shall be turned into fire and the moon into blood before the coming of the great and terrible day of Yahwe. And every one who shall call on the name of Yahwe shall be saved."

The Vatican Septuagint agrees with the Hebrew, with a few variations: "of my spirit," instead of "my spirit;" "and" is inserted before "your old men" and "your young men;" instead of "the bondmen," stands "my bondmen;" "vapor," instead of "columns;" "nouble," instead of "terrible." The Alexandrian Septuagint varies from the Vatican by writing: "yea, and on my bondmen;" "my bondwomen;" agreeing in this with Acts.

*Acts.* "And in the last days, says God, I will pour out of my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea, and on my bondmen and on my bondwomen in

those days I will pour out of my Spirit, and they shall prophesy. And I will give wonders in the heaven above, and signs on the earth beneath, blood and fire and vapor of smoke; the sun shall be turned into darkness and the moon into blood before the coming of the great and notable day of the Lord. And every one who shall call on the name of the Lord shall be saved."

*Yod iii. 1-5:* וְהָיָה אַחֲרֵי־כֵן אֲשַׁפּוֹךְ אֶת־רוּחִי עַל־כָּל־בָּשָׂר וְנָבְאוּ בְנֵיכֶם וּבְנֹתֵיכֶם וְקִנְיֹנֵיכֶם חֲלִמֹת יַחֲלֹמֹן בְּחֹזֵיקֶם חֲזִינֹת יֵרָאוּ: וְגַם עַל־הַגְּבֻרִים יַעֲרֹה־הַשְּׁפָחוֹת בְּיָמֵם הָהֵמָּה אֲשַׁפּוֹךְ אֶת־רוּחִי: וְנָתַתִּי כֹפֹתִים בְּשִׁמְיֹם וּבְאָרֶץ רֶב וָאֵשׁ וְתַכְרוֹת גֶּשֶׁן: הַשֶּׁשֶׁשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרִיחַ לְדָם לִפְנֵי יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא: וְהָיָה כָּל אֲשֶׁר יִקְרָא בְּשֵׁם יְהוָה יִסָּלֵט:

*Sept.:* Καὶ ἔσται μετὰ ταῦτα καὶ ἔκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύουσιν οἱ υἱοὶ ἡμῶν καὶ αἱ θυγατέρες ἡμῶν, καὶ οἱ πρεσβύτεροι ἡμῶν ἐνύπνια ἐνπνευσθήσονται, καὶ οἱ νεανίσκοι ἡμῶν ὀράσεις ὄψονται· καὶ ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις ἔκχεῶ ἀπὸ τοῦ πνεύματός μου· καὶ δώσω τέρατα ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς αἷμα καὶ πῦρ καὶ ὑμέριδα καπνοῦ· ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ, καὶ ἔσται πᾶς ὃς ἂν ἐπισκελῆται τὸ ὄνομα κυρίου σωθήσεται.

*Acts:* Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός, ἔκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύουσιν οἱ υἱοὶ ἡμῶν καὶ αἱ θυγατέρες ἡμῶν, καὶ οἱ νεανίσκοι ἡμῶν ὀράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ἡμῶν ἐνύπνιοις ἐνπνευσθήσονται· καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἔκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύουσιν, καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ὑμέριδα καπνοῦ· ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἔλθειν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. καὶ ἔσται πᾶς ὃς ἂν ἐπισκελῆται τὸ ὄνομα κυρίου σωθήσεται.

Acts follows the Septuagint, with some changes. For "after this," Acts has "in the last days," an equivalent prophetic phrase (Isa. ii. 2; Mic. iv. 1; compare the Septuagint), here substituted as better pointing to the Gospel times; the "says God" is inserted to point out that this is a divine utterance, as is plain in the Hebrew, but the passage is here taken out of the connection; the clauses relating to the "young men" and the "old men" are inverted, probably through inadvertence; the phrase "and they shall prophesy" is added after the reference to bond-persons, in order to emphasize the honor done

to this lowest class of society ; "above" and "below," after "heaven" and "earth," are rhetorical expansion ; "signs" is inserted as appropriate to the earth, while "wonders" belong to the heavens ; "vapor" instead of "columns" (of smoke) is free rendering, or an error in the Septuagint, in which it several times occurs ; "notable" (after the Septuagint), instead of "dreadful, terrible," comes from a wrong understanding of the Hebrew word.

Joel, after promising deliverance from the locust plague, predicts a great interposition of God, on behalf of his people (the "day of Yahwe"), the physical accompaniment of which will be portents on the earth (war, with destruction of human life and burning of cities) and in the heavens (eclipses of the sun and moon) ; while the spiritual accompaniment will be the endowment of all Israel with the prophetic gift, so that all, and not merely, as before, a small class, shall enjoy the immediate knowledge of the divine will. Peter finds the fulfilment of this prediction in the disciples of Jesus, as the true Israel, and especially in the spiritual power manifested by them on the day of Pentecost. The spiritual enlightenment of the disciples, though not the national revival to which the prophet looked forward, was in the line of that universal diffusion of the knowledge of God of which he speaks. The prophetic expression, "call on the name," means to render religious worship (compare Gen. iv. 26) ; and the last sentence of the quotation declares that whoever shall belong to the worshippers of Yahwe shall be saved in the great catastrophe described in chapter iv. (English Authorized Version, iii.). Peter understands this of the Messiah ; and so Paul in Rom. x. 13, where this part alone of the passage is quoted.

*Text.*—*Ἐν ταῖς ἐσχάταις ἡμέραις* is translation of באחרית הימים ; ἀπὸ τοῦ πνεύματος μου, instead of τὸ πνεῦμά μου, from a feeling that only a part of the divine spirit could be given to men ; as the עֲבָדִים and שִׁפְחוֹת are in Joel undoubtedly bond-persons, it seems better to take the δούλους and δούλας of Acts in the same sense, in spite of the μου, which would point to the rendering "servants, worshippers ;" ἀτμός, "vapor," is inexact rendering of תַּמְרוֹת, "columns ;" ἐκθαλλῶν, "notable, illustrious," is the translation of נֹרָא, wrongly taken to be from the verb רָאָה, "to see."



ACTS ii. 25-28, 31, xiii. 35 : Ps. xvi. 8-11.

*Heb.* "I set Yahwe before me continually; because he is on my right hand, I am not moved. Therefore my heart is glad, and my glory rejoices, also my flesh dwells in security. For thou dost not abandon my soul to Sheol [*or*, the under-world], thou dost not suffer thy beloved to see the pit. Thou makest known to me the way of life; in thy presence is fulness of joy, and at thy right hand are delights forever."

*Sept.* "I foresaw the Lord before me continually, for he is on my right hand that I should not be moved. Therefore my heart was glad, and my tongue rejoiced, and moreover my flesh also shall dwell in hope. For thou wilt not abandon my soul to Hades, nor wilt thou suffer thy holy one to see destruction. Thou hast made known to me the ways of life; thou wilt fill me with joy with thy countenance [*or*, thy presence]; at thy right hand are delights forever."

Acts ii. is identical with the Septuagint, only omitting the last clause, "at thy right hand," etc. Acts xiii. quotes only one clause, "thou wilt not suffer thy holy one to see destruction."

*Ps. xvi. 8-11 :* שְׁוִי־י יְהוָה לְנִגְדִי תָמִיד כִּי מִיְמִינִי בָּרֶחַץ אֶפְסוֹט : לִכֵּן שָׁמַח לִבִּי וְנִגַּל כְּבוֹדִי אֶף-בְּשָׂרִי יִשְׂכֵּן לִבְטָח : כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא-תִתֵּן חֲכִירֶךָ לְרֹאוֹת שְׁחָת : תוֹדִיעֲנִי אֵרָח חַיִּים שְׁבַע שָׁכָחוֹת אֶת-כְּנִיךָ

*Sept. :* Προσώπων τον κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν ἵνα μὴ σάλευθῶ. διὰ τοῦτο ἠέφρανεθῇ ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην, οἷδὲ δώσεις τὸν ὅσόν σου ἰδεῖν διαφθαρῆν. ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

*Acts :* Προσώπων τον κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἔστιν, ἵνα μὴ σάλευθῶ. διὰ τοῦτο ἠέφρανεθῇ μου ἡ καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι. ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην, οἷδὲ δώσεις τὸν ὅσόν σου ἰδεῖν διαφθαρῆν. ἐγνώρισάς μοι ὁδοὺς ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

The Septuagint "foresaw" or "beheld" for "set" is either free translation of our Hebrew word (perhaps *causa reverentiæ*), or the rendering of a different text-word; the paraphrase "tongue," instead of "glory" (which is a common psalm expression for the whole personality), is chosen as suiting better the act of rejoicing; the "and moreover" is inserted to emphasize "flesh" in contrast with "heart" and "tongue;" "hope" for "security" is inaccurate; "holy one" is an allowable rendering — the Hebrew signifies "favored, beloved," and then, by a natural transition, "pious, holy," but it is doubtful whether it is here singular or plural; "destruction" (= "death") does not here suit the parallelism of the clauses so well as "pit" (= "the under-world"); the plural "ways," instead of the singular of the Hebrew, perhaps comes from a different text; the verb "thou wilt fill," instead of the noun "fulness," is perhaps a different reading of the Hebrew; the past and future tenses of the Septuagint are not so well in keeping with the train of thought of the psalm as the present.

The psalm is a pious thanksgiving to God for preservation and blessing, and at the end describes the author's complete present security in the protecting presence of Yahwe. Idolaters, says the psalmist, shall be full of sorrow, but Yahwe is his lord, his portion, and has given him a goodly inheritance in the land; Yahwe is always at his right hand: to shield him and keep him firm: he dwells, therefore, without fear of enemies, in security and joy, heart (the whole inward being), glory (equivalent to "soul," that is, personality), flesh (body, here also = personality); God keeps him alive, away from the pit of Sheol (it is the wicked and the heathen that die, and descend to Sheol: Ps. lv. 24 [23], ix. 18 [17]); he lives on earth, and finds perpetual joy in God's presence. According to the Old-Testament conception, death was the most grievous of ills, and earthly life the supreme blessing (Isa. xxxviii. 18, 19; Prov. iii. 16; Isa. lxx. 20), and the psalmist here expresses his joyful confidence that this blessing is assured him through the Lord's presence.

Acts regards the passage as referring to the resurrection of the body; and since David (assumed to be the author of the psalm) had died and never risen, the reference is interpreted to be to the Messiah, who is held here to speak through the mouth of David. The Davidic authorship is not essential to Peter's argument, which would

hold equally of any old Israelitish psalmist. But of a Messianic reference there does not seem to be any trace in the psalm itself. The psalmist is speaking of his own present security: he has not in mind the immortality of the soul (as the older Jewish commentators hold), much less the resurrection of the body, but solely his preservation in earthly life by the favor of God. There is, therefore, no need to suppose that he is speaking of another person, on the ground that what he says cannot be true of himself. Rather, taking the psalm to be the expression of pious joy in the divine presence, and confidence in the divine protection, we may say that this protection would be accorded in the highest degree to Jesus, the supreme representative and embodiment at once of human piety and of divine excellence; it is in him that the psalmist's outburst of security in the consciousness of God's presence finds its full expression. Acts finds in each clause of the psalm a prediction of the life of Jesus: he beholds God before him, and rejoices in the certainty of his resurrection; though his soul shall descend into Hades, it shall not remain there, nor his flesh be destroyed, but he shall enter on the way of new bodily life. Paul's argument in chapter xiii. is the same. Peter continues his argument from the Old Testament, to prove that the Messiah should rise from the dead, by a citation from Ps. cx. (see on Matt. xxii. 44). In verse 30, the reference is to 2 Sam. vii. 12, 13.

*Text.*—Sept. *προσώμην* perhaps represents שרתי (*Kal*) or שררתי (*Polel*), from שור, "to see," instead of שויתי; for the marginal reading חסיד, sing., "beloved one," instead of the text plur., חסידים, the authority is very strong.—Sept., Pesh. Syr., Targ., Vulg., about 300 Heb. manuscripts, and many printed editions and Jewish works; and the parallelism also favors this, the natural reference being to the author of the psalm. *διαφθορὰν* takes the text-word שחת to be from the stem שחה, "to destroy," instead of from שוח, "to sink," which latter is required by the parallelism. *πληρώσεις με*, "thou wilt fill me," perhaps represents the *Hifil* or *Piel* of the verb שכנ with suffix; but perhaps Sept. text was originally simply *πληρώσεις* or *πλήρωσας*, "fulness," which a copyist took to be a verb, and added the *με* as object.

ACTS iii. 22, 23, vii. 37: DEUT. xviii. 15, 19.

*Heb.* "A prophet from thy midst from thy brethren like me will Yahwe thy God raise up to thee—to him

shall ye hearken, . . . and the man who shall not hearken to my words which he shall speak in my name, I will require it from him."

*Sept.* "A prophet . . . shall ye hearken . . . and the man who shall not hearken to whatsoever that prophet shall speak in my name," etc.

*Acts.* "A prophet shall the Lord God raise up to you from your brethren like me; to him ye shall hearken according to all things whatsoever he shall speak to you. And every soul who shall not hearken to that prophet shall be utterly destroyed out of the people."

*Dent.* xviii. 15, 19: נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כְּכֵנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן . . . : וְהָיָה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמָע אֶל-דְּבָרֵי אֲשֶׁר יֹדֵבֵר בְּשֵׁם יְהוָה אֱלֹהֵיךָ אֶרְשׁ מֵעַמּוֹ:

*Sept.*: Προφήτην ἐκ τῶν ἀδελφῶν σου ὡς ἐγὼ ἀναστήσει σοι κύριος ὁ θεός σου, αὐτοῦ ἀκούσιςσε. . . : καὶ ὁ ἄνθρωπος ὅς ἐάν μὴ ἀκούσῃ ὅσα ἐὰν λαλήσῃ ὁ προφήτης ἐκείνος ἐπὶ τῷ ὄνοματί μου ἐγὼ ἐκδοθήσω ἐξ αὐτοῦ.

*Acts*: Προφήτην ἐγὼ ἀναστήσει κύριος ὁ θεός ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐγώ· αὐτοῦ ἀκούσιςσε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμῖς. ἔσται δὲ πᾶσα ψυχὴ ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

The Septuagint differs from the Hebrew only in a word or two: the reading, "whatsoever that prophet shall speak" (verse 19), depends, perhaps, on a different Hebrew text from ours. Acts gives a free rendering, in part, perhaps, a paraphrase, after the Septuagint: the second personal pronouns are made plural, "you, yours," instead of "thou, thy," to suit the address to the people; the "from your [thy] midst" is omitted as superfluous; instead of "the Lord thy God," the latest editions of Acts have the breviloquence, "the Lord God;" the clause, "according to all things," etc., is transposed from verse 19, with the insertion of "all" for emphasis; the "every soul" is a stronger expression of the New-Testament writer for "the man;" the expression, "shall be utterly destroyed out of the people," instead of "I will require it from him," is either the substitution of a common phrase of punishment (Gen. xvii. 14; Lev. xvii. 4, xviii. 29),

as an interpretation of the more general expression of the Hebrew, or a different reading of the Hebrew text.

In Deuteronomy, the connection shows that the word "prophet" is used collectively, the reference being to the whole line of prophets as interpreters of the divine will, and intermediaries between God and the people: "You were afraid of God's terrors at Horeb (Sinai), and asked that you might not again hear his voice: he grants your request, and will raise up prophets who shall speak in his name, and whom you must obey; and if any prophet pretend to speak in my name when I have not commanded him (the test being, whether his prediction is fulfilled), he shall die." Jesus is here included in so far as he is the culmination of the prophetic institution in Israel, and his life is the final realization of this declaration of Deuteronomy. Acts, however, regards the passage as a direct historical prediction of Jesus, and refers, further, to the testimony of all the prophets from Samuel on, who, it is declared, as many of them as spoke, told of these days (verse 24).

*Text.*—In Sept., verse 19, *ὅσα ἐάν* for *דבר* is perhaps paraphrase; the insertion of *ὁ πρῶτος ἐκείνος* serves to emphasize the grammatical subject. In Acts, *πᾶσα ψυχὴ* is equivalent to *πᾶς ἀνθρώπος*; *ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ* possibly represents, in the Heb. text, *בְּקֶרֶת כְּנַעֲמוֹ* or *נִכְרֶתָהּ*, instead of our *אֲדָרָשׁ כְּנַעֲמוֹ* and may have come from some Aramaic or Greek version of the time.

ACTS iii. 25; GAL. iii. 8, 16: GEN. xxii. 18, xxvi. 4, xii. 3.

*Gen.* xxii., xxvi., *Heb.* "And all the nations of the earth shall bless themselves in thy seed."

*Sept.* "Shall be blessed."

*Acts.* "And in thy seed shall all the families of the earth be blessed."

*Gen.* xii., *Heb.* "And all the families of the earth shall bless themselves in thee."

And compare *Gen.* xviii. 18, xxviii. 14.

*Sept.* "Shall be blessed."

*Gal.* iii. 8. "All the nations shall be blessed in thee."



*Gen.* xxii. 18, xxvi. 4: וְהִתְבָּרְכוּ בְרַעְיָךְ כָּל גּוֹי הָאָרֶץ

*Sept.*: Καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς.

*Acts*: Καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πάντα αἱ πατριαὶ τῆς γῆς.

*Gen.* xii. 3: וְנִבְרַכְוּ בְךָ כָּל קְשָׁפְחַת הָאָרֶץ

*Sept., Gal.* iii. 8: 'Ενευλογηθήσονται ἐν σοί.

*Gen.* xviii. 18: כָּל גּוֹי הָאָרֶץ

*Sept., Gal.*: Ἡὲντα τὰ ἔθνη.

The New Testament writers here combine different Genesis passages. Acts has "seed" after Gen. xxii., and "families" after Gen. xii.; Galatians has "nations" after Gen. xxii., and "in thee" after Gen. xii.

"To bless one's self in a person," is to take him as the standard of blessing, to wish that one may be blessed like him, to invoke his blessing on one, or, if the person be divine, to invoke his aid. So of God, in Isa. lxy. 16: "that he who blesses himself in the earth may bless himself in the true God," that is, may invoke the true God as the source of blessing; and so Jer. iv. 2. Of man, Ps. lxxii. 17: "May his name [the king's] endure for ever; . . . may men bless themselves in him, may all nations call him happy;" here men wish themselves as happy as the king. In Gen. xlviii. 20, the explanation of the phrase is given: "And he [Jacob] blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh." The form of the verb (*Hithpael*) in Gen. xxii. and xxvi. is the same as that in Ps. lxxii., and the translation would naturally be the same; in Gen. xviii. and xii., a similar form (*Nifal*) is employed, and the similarity of connection favors the same meaning. According to this, Israel was to be so greatly blessed that other nations should wish themselves like it; and this blessing, as the general course of thought of the Old Testament suggests, was to involve, and be based on, a knowledge of the true God. Further, Israel believed, in the later times, that it was to give this knowledge to other peoples, and thus it would become not merely the standard, but also the source, of blessing to them,—an expectation that was fulfilled in Jesus.

According to the other translation, these passages contain predictions of Israel's mission to bless the nations; and so it is taken in the New Testament, and interpreted of the Messiah. In Acts, Peter,

speaking to the Jews, says, "You are the sons of the covenant which God made with Abraham, saying, In thy seed, etc. ; and this promise he has fulfilled by raising up his servant (Jesus), and sending him to turn you from your iniquities." In Gal. iii. 8, Paul cites the promise to Abraham (Gen. xii. and xviii.) to prove that faith is to be the means of blessing, that is, of justification, to all the nations ; since they were all to be blessed in Abraham, that is, to share his blessing under its condition, faith. The original passage does not, indeed, contain any reference to faith : it is, according to the translation of the Septuagint, which Paul used, simply a declaration that Abraham (that is, the Jewish people) was to be a source of blessing to the nations. But, on the ground that the blessing is to be spiritual, he properly infers that it could not come without faith in God, or, what according to his view was the same thing, faith in Christ ; and he therefore says that in this promise the gospel was preached beforehand to Abraham.

Paul returns to this subject in Gal. iii. 16 (referring to Gen. xviii. 18 and xxvi. 4, and perhaps to Gen. xvii. 8, 10), in order to make a Messianic argument from the word "seed." The promise, says he, was to Abraham and his seed ; and inasmuch as the singular "seed" is used, and not the plural "seeds," the reference must be to the Messiah : "Now, to Abraham were the promises spoken, and to his seed—he says not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." This argument, however, is not sustained by the Hebrew linguistic usage, or by the connection in Genesis. The Hebrew word in question is always used in the Old Testament in the singular when it means "posterity," and cannot in itself point to an individual person ; nor, as we may infer from the constant Old-Testament usage, would it occur to an ancient Hebrew writer that he could make such a reference by the mere use of this singular form, which is in this respect almost exactly equivalent to our word "posterity." Further, in all the passages in Genesis the connection shows that it is the nation Israel that is spoken of ; there is no hint of a reference to the Messiah. The apostle seems here to have employed a rabbinical or midrashic method of exegesis, based on the later Hebrew and Jewish-Aramaic use of the word "seed." The later language departed from the Old-Testament usage in employing the singular for an individual, and making a plural which it

used in the sense of "posterity;"<sup>1</sup> and Paul simply transfers this usage to the Greek term of the Septuagint, and on it constructs his argument. So in Gen. iv. 10: "The voice of thy brother's blood cries to me" (where the Hebrew word for "blood" is plural), the rabbis read "bloods," and interpreted it to mean the blood of Abel and of his posterity (Midrash Bereshith Rabba, on Gen. iv. 10); and in Gen. iv. 25, the "another seed" is interpreted of the Messiah (Midrash Rabba, on Ruth iv. 14, cited by Böhl). It is not necessary to the apostle's point (which is, that the Mosaic law could not set aside the earlier promise to Abraham), to show a direct prediction of the Messiah in the Genesis passage: it would be sufficient to point out that the Christ summed up in himself all the promises to Abraham. But taking the modern sense of the word "seed," against the Old-Testament usage, he asserts, not that the word *might* by its form apply to the individual Messiah, but that it *must* be so interpreted. In Acts, likewise, the word "seed" seems to be understood as referring especially to Jesus as the Messiah (see verse 26).

*Text.* — In Gen. xii. 3, Sept. renders Heb. משפחת, "families," by οὐλαί, but Acts by πατρίαι, by which the Heb. term is elsewhere given in Sept. (1 Chron. xvi. 28; Ps. xxii. 28 [27]). Such familiar passages would be freely combined in quotation; or, in citation from memory, two passages might easily be confounded.

ACTS iv. 25, 26: PS. ii. 1, 2.

*Heb.* "Why do the nations rage, and the peoples meditate vanity? The kings of the earth set themselves, and the rulers take counsel together against Yahwe and against his anointed."

*Sept., Acts.* "Why did the nations act insolently, and the peoples meditate vain things? The kings of the earth set themselves in array, and the rulers assembled together against the Lord and against his anointed."

<sup>1</sup> The illustrations are given by Geiger, in the Zeitschrift der Deutschen Morgenländischen Gesellschaft, 1858, p. 307 f.; and by Böhl, in his Alttestamentliche Citate, p. 246 ff.

לְכָה רָגִשׁוּ גוֹיִם וְלֹא־יָמִים יִהְיוּ רִיק : יִתְּצֻכוּ כָּל־אֲרָצִי וְרוֹמָנִים :  
נוכדו יחר ער יהיה וער כשירי

*Sept.* : ἵνα τί ἐφύλαξαν ἑθνη, καὶ λαοὶ ἐμελέτησαν κενά ; παρίστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήλθον ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χρηστοῦ αὐτοῦ.

*Acts* : ἵνα τί ἐφύλαξαν ἑθνη καὶ λαοὶ ἐμελέτησαν κενά ; παρίστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήλθον ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

Acts follows the Septuagint literally. The Septuagint incorrectly renders the verbs as past ; the connection shows that they are to be taken as present. The translation "assembled," instead of "take counsel," represents a different Hebrew text from ours ; the context perhaps favors the Hebrew reading, the next verse giving the "counsel" of the kings, though this would also agree with the "assembled," which is supported by the parallelism ("set themselves" in the first clause).

The psalm predicts the triumph of a king of Jerusalem (Zion, verse 6), the anointed of Yahwe, against whom various nations had declared war, — apparently the surrounding subject-peoples of Judah who had rebelled. The date is uncertain ; the time of Hezekiah seems the most probable (compare Isa. ix. 5 (Authorized Version, 6) and 1 Kings xviii. 8). The psalm is without inscription in the Hebrew ; the reference to David in Acts (verse 25) is in accordance with the Jewish rule of ascribing any anonymous psalm to the author of the next following, or "David" is to be taken generally as equivalent to "the book of Psalms." Our verses declare that hostility to the king of Judah is hostility to Yahwe, the God of Judah. The psalm (as an unfulfilled picture of royal greatness) is regarded by the earlier Jewish commentators (the Midrash) as Messianic, and is so taken (in a spiritualized sense) in Acts, where our passage is ~~joined~~ of the gathering-together of Herod, Pilate, the Romans, and the Jews, against "God's holy servant Jesus" (verse 27).

*Text.* — The *συνήλθον*, "assembled," of Sept. and Acts, is rendering of נִכְדוּ from עָרַךְ (as in Num. x. 3), instead of our text-word נִכְדוּ.

#### ACTS vii.

The speech of Stephen in this chapter is a string of quotations (all from the Pentateuch, except the four last), which may conveniently be taken together, most of them requiring little remark.



*Verse 3.* "The God of glory appeared to our father Abraham when he was in Mesopotamia, before he settled in Charran, and said to him, Go forth from thy land and thy kindred, and come into the land which I shall show thee."

From Gen. xii. 1, after the Septuagint, with omission of one clause. The statement that the command came to Abraham in Mesopotamia is not in accordance with the Hebrew, which rather represents him as setting out, in obedience thereto, from Haran (Gen. xii. 5). Stephen seems to follow a traditional interpretation of his day, which desired to represent Abraham's movements as controlled from the beginning by divine guidance. The rendering of the English Authorized Version in Gen. xii. 1, — "the Lord had said," instead of "the Lord said," — is incorrect, and is apparently based on Stephen's statement.

*Verse 5.* "He promised to give it to him for a possession, and to his seed after him."

From Gen. xii. 7, xiii. 15, xv. 18.

*Verses 6, 7.* "And God spake thus, that his seed should sojourn in a foreign land, and they should bring them into bondage and ill-treat them four hundred years: and the nation to whom they shall be in bondage will I judge, said God, and after that they shall come forth and worship me in this place."

From Gen. xv. 13, 14, after the Septuagint, with a few changes. The words, "and worship me in this place," are apparently added from Exod. iii. 12, where it is said to Moses that Israel should serve God "on this mountain" (Horeb), but are here, in that case, inaccurately applied, as Abraham was not in Horeb, so far as appears, when he received this promise. Stephen combines the Old-Testament material freely.



*Verse 9.* "The patriarchs, moved with envy [Gen. xxxvii. 11] against Joseph, sold [verse 28] him into Egypt."

The expressions "envy" and "sold" are the same as in the Septuagint.

*Verse 10.* "And God was with him . . . and gave him favor and wisdom before Pharaoh . . . and he made him governor over Egypt and all his house."

From Gen. xxxix. 3, xli. 41, 40.

*Verse 11.* "There came a famine on all Egypt and Canaan."

Freely from Gen. xli. 54.

*Verse 12.* "Jacob, having heard that there was corn in Egypt."

From Gen. xlii. 1, 2.

*Verse 13.* "Joseph was made known to his brethren [Gen. xlv. 1, Sept.], and Joseph's race was revealed to Pharaoh" (Gen. xlv. 16):

*Verse 14.* "Joseph called Jacob and his kindred, seventy-five souls."

The Hebrew, Gen. xlv. 27, Deut. x. 22, has "seventy;" the number in Acts is taken from the Septuagint of Genesis, which reckons nine sons of Joseph in Egypt, and, by adding these to the sixty-six that Jacob brought (verse 26), makes seventy-five. In Deuteronomy, however, the Vatican Septuagint has "seventy," but the Alexandrian Septuagint (probably after Acts) "seventy-five."

*Verses 15, 16.* "Jacob . . . died, he and our fathers, and were carried over to Sychem, and laid in the tomb that Abraham bought for a price of silver from the sons of Emmor in Sychem."

There is here a confusion between the two passages, Gen. i. 13 (where it is said that Jacob's sons buried him in the cave of Machpelah, which Abraham bought for a burying-place from Ephron the Hittite), and Josh. xxiv. 32 (where it is related that the bones of Joseph were buried in the ground which Jacob bought from the sons of Hamor). Whether this confusion belonged to the original speech, or was introduced by the author of Acts, or by a copyist, can hardly be determined.

*Verses 17-19.* "The people grew and multiplied . . . till there arose another king, who knew not Joseph. He dealt artfully with our race and treated our fathers badly, that their children . . . might not be preserved alive."

From Exod. i. 7, 8, 10, 11, 17, after the Septuagint.

*Verses 20, 21.* "Moses was fair," etc.

From Exod. ii. 2, 5-10, after the Septuagint.

*Verse 22.* "Moses was learned in all the wisdom of the Egyptians, and was mighty in his words and deeds."

This, which is not stated in the Old Testament, was part of the traditional teaching of the day. See Josephus, Ant. ii. 9, 10.

*Verses 23-29, 35.*

Moses' interference in his brethren's behalf, and his flight to Midian. From Exod. ii. 11-15, after the Septuagint, except that the

expression : "Sirs, you are brethren, why do you wrong each other?" is a free expansion of the original.

*Verse 30.*

The flaming bush. From Exod. iii. 2, after the Septuagint. Instead of "the angel of the Lord," who in Exodus speaks as Yahwe, Acts has simply "an angel," who is distinguished from God, in accordance with the later, more careful angelology ; for the "Horeb" of Exodus, stands in Acts the equivalent and more familiar "Sinai."

*Verses 31, 33, 34.*

Condensed from Exod. iii. 3-5, 7-10, the scene at the burning bush, the order being slightly changed ; verse 32 is from verse 6, and verse 33 from verse 5, of Exodus. After the Septuagint.

*Verse 32.* "I am the God of thy fathers," etc.

From Exod. iii. 6. See on Matt. xxii. 32.

*Verse 37.* "A prophet will God raise up to you," etc.

From Deut. xviii. 15. See on Acts iii. 22.

*Verse 40.* "Saying to Aaron, Make us gods who shall go before us, for, as for this Moses who led us up from the land of Egypt, we know not what has become of him."

From Exod. xxxii. 1 and 23, after the Septuagint.

*Verse 44 ; Heb. viii. 5.*

From Exod. xxv. 40 and xxvi. 30. Hebrews gives the full quotation : "See that thou make all things according to the pattern that was shown thee in the mountain ;" following, with the insertion of

"all things," and one slight change in a verb-form, the text of the Septuagint, which agrees almost exactly with the Hebrew. Acts, more freely: "that he should make it according to the pattern that he had seen."

*Verses 46, 47.* "David . . . asked that he might find a habitation for the God of Jacob. But Solomon built him a house."

The reference is to 1 Kings viii. 17 (from 2 Sam. vii. 2, 3), and viii. 18-20 (2 Sam. vii. 13).

Two other quotations in this chapter, not mere citations of historical facts, must be treated separately.

ACTS vii. 42, 43: AMOS v. 25-27.

The Hebrew text of verse 26 is doubtful and obscure, and only an approximate translation is here offered.

*Heb.* "Did ye bring me sacrifices and offering in the wilderness forty years, O house of Israel? Nay, ye bore Sakkut your king, and Kewan your idol, the star of your gods, which ye made for yourselves [*or*, ye bore the tabernacle of your king, and the pedestal of your idol, etc.]. And I will carry you into captivity beyond Damascus."

*Sept.* "Did ye bring me sacrifices and offerings in the wilderness forty years, O house of Israel? And ye bore the tabernacle of Moloch, and the star of your god Raiphan, their figures which ye made for yourselves. And I will carry you away beyond Damascus."

*Acts.* "Did ye bring me sacrifices and offerings forty years in the wilderness, O house of Israel? And

ye bore the tabernacle of Moloch, and the star of the god Rompha, the figures which ye made to worship them. And I will carry you away beyond Babylon."

*Amos v. 25-27:* וּמִנְחָה הִנֵּשְׁתֶּם-לִי בַמִּדְבָּר אֲרֻבָּעִים שָׁנָה בֵּית יִשְׂרָאֵל: וְנִשְׂאֲתֶם אֶת כְּכֹת כָּל־כֶּכֶם וְאֶת כִּיּוֹן צִלְמֵיכֶם כֹּכָב אֱיִהֲיֶכֶם אֲשֶׁר עֲשִׂיתֶם לָכֶם: וְהִנֵּלְתִּי אֶתְכֶם מִהֶלֶאָה לְדַמְשֶׁק:

*Sept.:* Μὴ σφίγια καὶ θυσίας προσηγκατέ μοι, οἶκος Ἰσραὴλ, τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ; καὶ ἀνελάβετε τὴν σκητὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν 'Ραιφά, τοὺς τύπους αὐτῶν οὓς ἐποίησατε ἑαυτοῖς· καὶ μετοικίῃ ὑμᾶς ἐπέκεινα Δαμασκού.

*Lets:* Μὴ σφίγια καὶ θυσίας προσηγκατέ μοι ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; καὶ ἀνελάβετε τὴν σκητὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ 'Ρομφά, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικίῃ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

The translation of verses 25 and 27 of Amos is plain. In verse 26, the connection favors the past tense "bore," but some render "ye shall bear," that is, in the foreign land to which you are to be carried, you shall, as a punishment, fall into or continue your idolatry. The renderings "Sakkut" or "Sikkut," and "Kewan," are favored by the tone of the passage, and the latter by early Jewish exegesis (Aben Ezra); so the English Authorized Version has Chiun. "Sakkut" is a (probably Accadian) surname of the Babylonian deity Ninib or Adar, the god of war (W. A. I., ii. 57. 40, *c, d*), who presided over the planet Saturn. Kawan or Kaiwan (or, Kaman or Kaiman, W. A. I., ii. 32. 25, *e, f*) is the Accadian-Babylonian name of a planet, the fifth in the list (W. A. I., ii. 48. 52, *a, b*, and iii. 57. 66, *a*), commonly taken to be Saturn, as, indeed, the Arabic name for Saturn is "Kaiwan." It is certainly an objection to this translation, that these names of deities are not elsewhere mentioned in the Old Testament as worshipped by the Israelites: the "Sukkoth" (Sakkut) of 2 Kings xvii. 30 is a Babylonian deity introduced into the land after the fall of Samaria.<sup>1</sup> But no satisfactory translation of verse 26 has yet been given. In the Septuagint and Peshitto-Syriac, the order of words is different from that of the Hebrew. The former is given above: the latter reads thus: "And ye did not bear the tabernacle of Malkom, and Kewan your image, the star which ye made

<sup>1</sup> See Delitzsch, *Wo Lag das Paradies?* p. 215; and Schrader, *Die Keilinschriften und das Alte Testament*, 2d ed., on 2 Kings xvii. 30.



a god to yourselves." The "Raiphan" of the Septuagint is probably a corruption of "Kaiphan," for "Kaiwan."

Acts follows the Septuagint, with a few verbal changes, and the insertion of the words "to worship them" at the end of verse 26, to bring out the idolatry distinctly. The name of the deity "Rompha" (from Septuagint "Raiphan") is written variously in the New-Testament manuscripts. The substitution of "Babylon" for "Damascus" is an inadvertence, or a scribal error, which arose from the recollection of the Babylonian captivity. There is no need to call in an Aramaic version to account for these changes.

The probable sense of the passage in Amos is that Israel had been always idolatrous, and their formal offerings counted for nothing in God's sight, from the time of the wilderness till the prophet's day; and therefore God would send them into captivity. "Beyond Damascus," says Amos indefinitely, because the remote Assyrians were then (about B. C. 770) still little known, having made their first appearance on the borders of the Mediterranean coast-districts about seventy years before (B. C. 842, Jehu). Stephen also quotes the passage to show that the people worshipped "the host of heaven" in the wilderness.

*Text.*—Heb. סככות, "tabernacles," instead of סכות, is found in one manuscript of De R.; and מלכם, "Milcom," instead of מלככם, "your king," in one of De R., and perhaps one of K.; with this agrees the Sept. reading, "tabernacle of Moloch." Symmachus, Aquila, and Vulg. also have "tabernacle." The words סכות and כִּיִּן are found only here in the O. T.; and their significations, if they are appellatives, are uncertain: the most probable meanings would be "tabernacles" or "images." The text of verse 26 seems to be corrupt.<sup>1</sup>

ACTS vii. 49, 50: ISA. lxvi. 1, 2.

*Heb.* "Thus says Yahwe, The heavens are my throne, and the earth is my footstool. What manner of house would ye build me? and what manner of place would be my rest? and all these my hand has made."

<sup>1</sup> See Schrader, in *Studien und Kritiken*, 1874, ii.

*Sept.* "Thus says the Lord, The heaven is my throne, and the earth is my footstool. What manner of house will ye build for me? and of what sort shall be the place of my rest? For all these things my hand has made."

*Acts.* "The heaven is my throne, and the earth is my footstool. What manner of house will ye build for me, says the Lord, or what shall be the place of my rest? Has not my hand made all these things?"

*Isa. lxvi. 1, 2:* הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הִרְגְלִי אֵי-יְהוָה בֵּית אֲשֶׁר תִּבְנֶנּוּ-לִי וְאֵי-יְהוָה כִּקְדוֹם כִּנְיֻחָתִי: יוֹאֵת-כָּל-אֱלֹהֵי יְדִי יִשְׁתַּחֲוֶה:

*Sept.:* 'Ο οὐρανός μου θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου· ποιοῦν οἶκον οἰκοδομήσετέ μοι; καὶ ποῖος τύπος τῆς καταπαύσεώς μου; πάντα γὰρ ταῦτα ἐποίησεν ἡ χεὶρ μου.

*Acts:* 'Ο οὐρανός μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον τῶν ποδῶν μου· ποιοῦν οἶκον οἰκοδομήσετέ μοι, λέγει κύριος, ἢ τίς τύπος τῆς καταπαύσεώς μου; οὐχὶ ἡ χεὶρ μου ἐποίησεν ταῦτα πάντα;

The variations of the Septuagint and Acts from the Hebrew are unimportant. The transposition of the "says the Lord," and the interrogative form of the last sentence in Acts, are for rhetorical effect, or perhaps the result of quoting from memory. Stephen uses the words, like Isaiah, to express the fact that the Most High does not dwell in houses made with hands.

ACTS viii. 32, 33: ISA. liii. 7, 8.

*Heb.* " [He was oppressed, yet he humbled himself, and opened not his mouth], like the sheep which is led to slaughter, and like an ewe which before her shearers is dumb — and opened not his mouth. By violence and by judgment he was taken away, and as for his generation, who considered that he was cut off from the land of the living?"

*Sept.* "He was led as a sheep to slaughter, and as a lamb before the shearer [*Alex.*, his shearer] is dumb, so he opens not his mouth. In his humiliation his judgment was taken away; his generation who shall declare? for his life is taken from the earth."

*Acts* is identical with the Septuagint, except that it has "his shepherd" (and so the Alexandrian Septuagint).

*Isa. llii. 7, 8:* כִּשְׂה לְטֹבֵחַ יִבְלַח וּבְרֹחַל לִפְנֵי נֹזֶה נֶאֱלָמָה וְלֹא פִתַּח פִּי: מִיַּעַר וּמִקְשָׁפָט לֶקַח וְאֶת־דֹּרוֹ מִי יְשׁוּחָה כִּי נִגְזַר מֵאֲרִיץ חַיִּים:

*Sept.:* Ὡς πρῶτον ἐπὶ σφαγῇ ἤχθη, καὶ ὡς ἄμυνος ἐναντίον τοῦ κείροντος ἄφωτος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη· τὴν γενεὴν αὐτοῦ τίς δηγήσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

*Acts:* Ὡς πρῶτον ἐπὶ σφαγῇ ἤχθη, καὶ ὡς ἄμυνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωτος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη· τὴν γενεὴν αὐτοῦ τίς δηγήσεται; ὅτι αἶρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

The rendering of the Septuagint and the English Authorized Version, "he was led as a sheep to slaughter," is possible, but does not suit the parallelism and the conclusion of the sentence so well as the one above given; "lamb" is incorrect; the Hebrew now reads "shearers," but the omission of one letter would make the singular, and so the Septuagint seems to have read; "so" is inserted to bring the last clause of verse 7 into connection with the incorrectly translated preceding part. Verse 8 is mistranslated throughout in the Septuagint. Yet the general sense of the passage is conveyed by this version, which has given hardly a sentence with precision. The interpretation of the "servant of Yahwe" (to whom our passage refers) has already been considered. Here (verse 35), as elsewhere in the New Testament, he is regarded as identical with the Messiah. More accurately stated, the conception of the prophet is realized in Jesus.

*Text.* — Heb. ִּי is preposition, not conjunction; we must therefore render: "like [or, as] the sheep, which," etc., and "like an ewe which;" in the second **וְלֹא**, the **ל** is omitted in two manuscripts of K. and one of De R., which makes the sentence smoother, though the present reading is not objectionable. In verse 8, the preposition ִּי introduces the instrument of the "taking off" of the servant, "by [or, through] violence and judgment," = "by violent judgment,"

a reference to the unjust procedures instituted against the exiles; "generation" means the body of contemporaries, — not, as Sept. seems to take it, genealogy: the sense is: Who among the contemporaries of the captive Israelites paid any attention to the fact that they were slain, and slain for the sins of their brethren?

### ACTS xiii.

Paul's speeches in the synagogue at Antioch in Pisidia, like Stephen's, contain many quotations, which we may examine together.

#### *Verses 17-21.*

God led Israel out of Egypt with a high arm (Deut. vii. 19. Septuagint) . . . and suffered their manners in the wilderness (Deut. i. 31, Septuagint) . . . having destroyed seven nations in the land of Canaan (Deut. vii. 1). The number four hundred and fifty, notwithstanding the change of text in recent editions (Tischendorf, and Westcott and Hort: "He gave them their land for an inheritance for about four hundred and fifty years, and after this he gave them judges till Samuel the prophet"), must be understood to refer to the period between Joshua and Saul: the wandering is reckoned at forty years, the period of the Judges at four hundred and fifty, and the reign of Saul at forty. The number four hundred and fifty (wherein Acts agrees with Josephus) is got by adding up the figures in Judges and First Samuel, and is inconsistent with the reckoning of 1 Kings vi. 1, according to which the period from the Exodus to the fourth year of Solomon was four hundred and eighty years: the chronology here is very uncertain. The length of Saul's reign is not given in the Old Testament. In 1 Sam. xiii. 1, the present text declares that he reigned two years (see the Hebrew); but the text is evidently corrupt. The number forty (verse 21) is a round number, perhaps suggested by the lengths of the reigns of David and Solomon.

*Verse 22.* "I have found David the son of Jesse, a man after my heart [Ps. lxxxix. 21 (20); 1 Sam. xiii. 14], who shall do all my will."

The last clause is a summary of 2 Sam. vii. and Ps. lxxxix. 19-37 (18-36).



*Verse 25.*

The words of John here quoted agree more nearly with John i. 27 than with the corresponding passages in Matthew, Mark, and Luke.

*Verse 33.* "Thou art my son; this day have I begotten thee."

From Ps. ii. 7, after the Septuagint; the same quotation is found in Heb. i. 5 and v. 5. In the psalm, the king of Judah, whose triumphs over his enemies are celebrated, is called the "son of Yahwe," his sonship naturally beginning with the day of his establishment as king. In accordance with the Messianic interpretation, the passage is used in Acts as a prediction of Jesus, and particularly of his resurrection, which, as a most striking display of the divine power and favor, and an elevation to a position of everlasting dignity, is regarded as God's testimony to the sonship of Jesus. In Hebrews, also, the psalm-verse is quoted as a direct prediction of the Messiah, to show his superiority over angels (i. 5), and the honor God had accorded him (v. 1).

*Verse 34.*

As further proof from the Old Testament that the Messiah was to be raised from the dead, Paul cites from Isa. lv. 3, which he interprets by Ps. xvi. 10. Isaiah (Hebrew) reads: "I will make an everlasting covenant with you, the sure mercies of David;" that is, I promise you (Israel) an everlasting kingdom or national life, as I promised David (2 Sam. vii. 16). Acts renders (after the Septuagint): I will give you "the sure [*or*, faithful] holy things of David," and explains this of the promise to David (which was, however, says Paul, not to David, but to the Messiah): "thou wilt not give thy holy one to see destruction" (Ps. xvi. 10; see on Acts ii. 25-28), and so of the resurrection of Jesus. The words rendered "mercies" and "holy" are the same in Isaiah and the psalm. Such a combination is not warranted by an accurate interpretation of the prophet and the psalm: it is true, however, that all God's spiritual dealings with Israel, as nation and as individuals, were crowned and completed in Jesus.



*Isa.* lv. 3: וְאֶכְרַתְהָ לָכֶם בְּרִית עוֹלָם חֲסִדֵי דָוִד הַנֶּאֱמָנִים

*Sept., Acts:* Διαθήσομαι [*Acts*, δώσω] τὰ ὅσια Δαυὶδ [*Acts*, Δαυεὶδ] τὰ πιστά.

*Ps.* xvi. 10, *Sept., Acts:* Οὐδε [*Acts*, οὐ] ὁώσεις τὸν ὕψιν σου ἰδεῖν διαφθοράν.

### Verse 41.

From *Hab.* i. 5.

*Heb.* "Behold among the nations, and regard, and be exceedingly astonished, for I work a work in your days which ye shall not believe when it is told."

*Sept.* "Behold, ye despisers, and regard, and wonder exceedingly, and perish, for I work a work in your days which ye shall not believe, if one tell it."

*Acts* is identical with the Septuagint, except that it omits "and regard," and "exceedingly," and inserts "a work" after "days," and "to you" at the end of the sentence.

*Hab.* i. 5: רְאוּ כְנָעִים וְהַבִּיטוּ וְהִתְפַּחְו תִּפְחֹהוּ בִּי-פֶעַל פֶּעַל בְּיָמֵיכֶם לֹא תֵאֱמָינוּ בִּי-יִסְפָּר:

*Sept.:* Ἴδετε οἱ καταφρονῆταί, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια καὶ ἀφανίσθητε· διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν ὃ οὐ μὴ πιστεύσητε ἕάν τις ἐκδιηγῇται.

*Acts:* Ἴδετε, οἱ καταφρονῆταί, καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε ἕάν τις ἐκδιηγῇται ὑμῖν.

The prophet's warning, addressed to the unrighteous Israelites of his day, is adopted and applied by Paul to the Jews of Antioch. Habakkuk's "work" was the invasion of the Chaldeans: Paul's is not named, but doubtless involved some similar national calamity.

The rendering "despisers," instead of "among the nations," comes from a misreading of the Hebrew; the "perish" seems to be a duplet, or double rendering, a translation of the same word that is rendered in the Septuagint "exceedingly; the addition of "work" and "to you," in *Acts*, is for emphasis and clearness; and the "and regard" and "exceedingly" are omitted as unnecessary.

*Verse 47.* "I have set thee as a light to the nations, to be salvation unto the end of the earth."

*Isa.* xlix. 6: וְנִתַּתִּי לְאוֹר גּוֹיִם לְהַיִּית יְשׁוּעָתִי עַרְקָצָה הָאֲרָץ

*Sept.*: Ἰδοὺ δέδωκά σε εἰς διαθήκην γενούς, εἰς φῶς ἔθνων, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς

*Acts*: Τέθεικά σε εἰς φῶς ἔθνων τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς.

From *Isa.* xlix. 6, after the Aramaic version, or a text of the Septuagint slightly different from ours. The Hebrew is the same, except that it reads: "to be my salvation," or, "that my salvation may be," and throws the act into the future. "I will set" (though between this and "I have set" there is here no material difference). The Vatican Septuagint reads: "I have set thee as a covenant of the generation [*or* race], as a light of the nations, to be salvation unto the end of the earth." The insertion, "as a covenant of the generation," is from *Isa.* xlix. 8, xlii. 6, by some scribal error. The translators wrote "salvation," instead of our Hebrew "my salvation," because the "my" seemed unnecessary, or because their Hebrew text did not contain it. *Acts* omits the inserted clause of the Septuagint, perhaps after the oral Aramaic version, and has a different, though synonymous, verb for "set" (τέθεικα for ἔδωκα). The Alexandrian Septuagint has probably been conformed to the New-Testament text. In the prophet, the "servant of Yahwe," the righteous Israel, is commissioned to teach foreign nations correct religious ideas; and in *Acts* the usual Messianic interpretation of the words is given, the apostle deriving his commission to preach from that of the servant of the Lord.

ACTS xiv. 15, xvii. 24: EXOD. xx. 11.

*Heb.* " [God] made the heaven and the earth, the sea, and all that in them is."

So *Acts* xiv., after the Septuagint; freely in xvii.: "made the cosmos, and all things in it."

ACTS xv. 16, 17: AMOS ix. 11, 12.

*Heb.* "In that day I will set up the fallen hut of David, and close up their breaches, and set up his

ruins, and build it as in the days of old; that they may possess the remainder of Edom, and all the nations who are called by my name, says Yahwe, who does this."

*Sept.* "In that day I will set up again the fallen tent [*or*, hut] of David, and rebuild its fallen places, and set up again its ruins, and rebuild it as were the days of old; that the remainder of men may seek [*Alex. Sept.*, may seek the Lord], and all the nations who are called by my name, says the Lord, who does these things."

*Acts.* "After this I will return and rebuild the fallen tent [*or*, hut] of David, and rebuild its ruins, and restore it, that the remainder of men may seek the Lord, and all the nations who are called by my name, says the Lord who does these things, which are known from of old" (*or*, who makes these things known from of old).

*Amos ix. 11, 12:* בָּיֹם הַהוּא אָקִים אֶת-כִּבְתַּת דָּוִיד הַנִּפְלֹת וְנִבְרַתִּי אֶת-פְּרָצֶיהֶן וְהִרְכַּתִּיו אָקִים וּבְנִיתִיהָ כִּימֵי עוֹלָם: לְמַעַן יִרְשׁוּ אֶת-שְׂאֲרֵית אֲדוֹם וְכָל-הַגּוֹיִם אֲשֶׁר-נִקְרָא שְׁמִי יַעֲלִיחֶם נְאֻם-יְהוָה עֹשֶׂה זֹאת:

*Sept.:* 'Εν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτὴν καθὼς αἱ ἡμέραι τοῦ αἰῶνος, ὅπως ἐκζητήσωσιν οἱ κατ'αὐλοιοὶ τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα.

*Acts:* Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν, ὅπως ἂν ἐκζητήσωσιν οἱ κατ'αὐλοιοὶ τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος ὁ ποιῶν ταῦτα γινώσκοντες ὅτι αἰῶνος.

In verse 11, the Septuagint (followed by Acts) has introduced "again" into all the verbs,—a correct interpretation, though not expressed in the Hebrew; the first "rebuild" is a fair equivalent of "close up, wall up;" "fallen places" is free rendering for "breaches, gaps." In verse 12, the translation "men," instead of "Edom," comes from a wrong vowel-pointing of the Hebrew (the consonants

remaining unchanged) ; "seek," for "possess," is obtained by the change of one consonant of the Hebrew, and "the Lord" is added in Acts and the Alexandrian Septuagint as the natural complement of the thought ; "these," instead of "this," is found in one Hebrew manuscript. Acts follows the Septuagint, with some changes : "after this" is substituted for "in that day," to express the contrast between the time of judgment just described by the prophet (ix. 8-10), and the time of blessing now announced ; and for the same purpose the "I will return" is introduced, to which there is nothing corresponding in the Hebrew or the Septuagint. Verse 11 is condensed from the Septuagint. The conclusion of verse 12 : "who does [*or*, makes] these things known from of old," is peculiar to Acts, and its origin is not clear : it seems most probable that the expression "of old" was somehow transferred from verse 11 to this place in the manuscript of the author or of a scribe, and was then, as being obscure, filled out by a later copyist into its present shape, as in some manuscripts it was still further expanded into : "known to God is his work from of old" (*or*, from the beginning). The deviations of the New-Testament text from the Septuagint may thus be explained from the freedom which James (or his reporter) would use in quoting ; and there is no need of referring to an Aramaic version, though, for the rest, a citation from such a version would be natural in the mouth of the apostle who represented the Jewish Old-Testament side of Christianity.

The prophetic passage (written during the gloomy times of the eighth century B. C., or possibly later) describes the re-establishment of the kingdom of Judah in its ancient glory : its territory is to be enlarged, it is to conquer the whole of its old enemy Edom (compare 2 Kings viii. 20-22), and all the surrounding nations (Moabites, Philistines, and others), who are "called by the name of Yahwe," that is, are already marked out by Yahwe as destined to become his subjects. This prediction, which relates immediately, merely to the restoration of the political fortunes of Judah (and in this sense was never fulfilled), doubtless involved in the prophetic feeling the establishment among the nations of the true worship of the one true God, and so found its realization in the spread of Christianity over the world. In Acts, James, who cites it as warrant for receiving Gentiles into the church, regards the old Israel as representing God's people



or church, and the prophetic word as a direct prediction of the times of Christianity. The rendering of the Septuagint, notwithstanding the mistranslations which remove the local allusions, preserve the general sense of the passage; though the expression, "that the remainder of men may seek the Lord," which probably suggested the citation here, gives a spiritual conception, only faintly implied in the original.

*Text.*—Heb. in verse 12, one manuscript of De R., has הֵם, "these," instead of הוּ, "this;" and so Sept., Pesh.-Syr., and Vulg. The Sept. ἐκζητήσωσιν is from דִּרְשׁוּ, instead of דָּרְשׁוּ; and ἀνθρώπων is ἄνδρ., instead of ἄνθρωπ. In Acts the transposition of τοῦ αἰῶνος may have produced, at the end of verse 12, λέγει κύριος ποιῶν ταῦτα τοῦ αἰῶνος, of which a natural interpretation would be: ταῦτα γνωστὰ ὑπ' αἰῶνος.

#### ACTS xvii.

#### *Verse 28.* "For we are also his offspring."

*Acts:* Τοῦ γὰρ καὶ γένος ἐσμέν. So Aratus, according to some manuscripts; but the greater number read εἰμέν, and so Bekker's edition. Cleanthes: ἐκ σοῦ γὰρ γένος ἐσμεν, "from thee are we as to race" (*or*, origin).

From verse 5 of the *Phænomena*, or Description of the Starry Heavens, of the famous poet-physician Aratus, a native of Paul's province, Cilicia, who spent the greater part of his life at the court of Macedonia, in the early part of the third century B. C. The poem opens with an invocation to Zeus, "the father and benefactor, whom men propitiate first and last, whose aid we all need in all things;" the apostle transfers the declaration, "we are his offspring," from Zeus to the one God. Nearly the same words are found in verse 4 of the Hymn to Zeus by Cleanthes (about B. C. 320–240), born at Assos in Mysia, and the successor of Zeno as head of the Stoic school: "Hail, Zeus, most glorious of the immortals! it is right that mortals should praise thee, for from thee we come."

#### *Verse 31.* "He will judge the world in righteousness."

From Ps. xcvi. 13, or xcvi. 9, after the Septuagint (xcv. and xcvi.), with one slight verbal change (μέλλει κρίνειν: for κρίναι).



ACTS xxiii. 5: EXOD. xxii. 27.

*Heb.* "Thou shalt not curse a prince [*or*, chief man] of thy people."

*Sept.* (verse 28). "Thou shalt not speak evil of the rulers [*Alex.*, a ruler] of thy people."

Acts agrees with the Septuagint, with the singular "ruler," instead of the plural.

*Exod.* xxii. 27: וְנָשִׂיא בְּעֶזְרָךְ לֹא תָאָר

*Sept.*: Ἀρχοντας τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς.

*Acts*: Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

A simple citation of a law. The euphemistic and more general expression of the Septuagint includes the stronger term of the Hebrew. The citation is perhaps in general from the Septuagint, with the singular "ruler" introduced from the oral Aramaic version from memory. The Alexandrian Septuagint, as usual, agrees with the New Testament.

#### ACTS xxvi.

##### *Verse 18.*

Paul's description of his mission to men, "to open their eyes," seems to be taken from Isa. xlii. 7 (Septuagint), where it refers to the "servant of Yahwe;" and the expression, "to turn them [*or*, that they may turn] from darkness to light," is perhaps suggested by the same chapter (as, verse 6). Paul here speaks as the messenger of Jesus, empowered to carry out his purpose.

##### *Verses 22, 23.*

"The prophets and Moses," as in Luke xvi. 29, 31, means the Old Testament; and Paul's reference is to all the passages of the Hebrew Scriptures regarded by him as Messianic, particularly such as Isa. liii.; Ps. xvi., cx.; Isa. xlii., xlix., lv.

## ROMANS.

ROM. i. 17; GAL. iii. 11; HEB. x. 37, 38: HAB. ii. 3, 4.

*Heb.* "For the vision yet [looks] to the appointed time, but it hastens to the end, and it will not lie — if it tarry, wait for it, for it shall surely come, it shall not linger. Behold, puffed up within him is his soul, it is not upright; but the just shall live by his constancy."

*Sept.* "For the vision yet [looks] to an appointed time, and will come forth at last and not in vain — if he tarry, wait for him, for he will surely come, and will not linger. If he shrink back, my soul has no pleasure in him; but the just shall live by my faith" (*Alex.*, my just one shall live by faith).

*Hebrews.* "For, yet a very little while, he who is coming shall come and shall not linger, but the just [*or*, my just one] shall live by faith; and if he shrink back, my soul has no pleasure in him."

*Rom., Gal.* "The just shall live by faith."

*Hab.* ii. 3, 4: כִּי־בא יבא לא יאחר: הנה גִּפְלָה לֹא־יִשְׁרָה נִפְשׁוֹ בּוֹ וַיִּצְדִּיק בְּאֵימָתוֹ יְהוָה:

*Sept.*: \*Οτι ἐρχόμενος ἤξει καὶ οὐ μὴ χρονίσῃ. εἰν ὑποστείλῃται, οὐκ εἰδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ\* ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται.

*Hebrews*: \*Ἐτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει. ὁ δὲ δίκαιός [μου] ἐκ πίστεως ζήσεται, καὶ εἰν ὑποστείλῃται, οὐκ εἰδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

In verse 4, two Hebrew manuscripts have, by transposition of letters, "faints his soul," instead of "is puffed up," probably a scribal

error, followed by the Septuagint; "my soul" occurs in one manuscript, and "in my constancy" (*or*, trust) perhaps in one. The present Hebrew text is vouched for by the mass of authorities, and by the connection. The Septuagint has misread several Hebrew words, and misconceived the sense of half the passage: "come forth," instead of "hasten," is due probably to a change of one Hebrew letter; instead of "at last," we might render the Greek "to the end," as in the Hebrew; "in vain" is a euphemism for "lie;" the rendering "he" (in "if he tarry," etc.), instead of "it," is due to a misunderstanding of the connection; "shrink back" is the rendering of a different Hebrew word from that in our text; "my soul," for "his soul," is also a different, and improbable, Hebrew reading; "has pleasure" is probably an incorrect translation of our text-word, which means "is upright;" "my faith," for "his faith," is due to an easy change in the Hebrew; the reading of the Alexandrian Septuagint, "my just one," is entirely unsupported. In Hebrews, the opening clause, "yet a very little while," is a condensation of the first part of verse 11 in the Hebrew; "he who is coming" is the assumption as subject of the sentence of the Septuagint word which conveys the idea "surely" (translation of a Hebrew emphatic form); the rest as the Septuagint, with the inversion of the two last clauses, for the purposes of the argument.

The prophet is predicting the overthrow of the Chaldeans (about B. C. 606), whose invasion he has announced in the preceding chapter. He goes up to his watch-tower, and is commanded to write his vision plainly that the people may be consoled by it: the fulfilment, he is told, will surely come, though it may be delayed; the invading enemy shall be destroyed, the earth shall be filled with the knowledge of the glory of Yahwe (verse 14), shall fully see his glory manifested in the destruction of the Chaldeans. His description of the invaders begins with verse 4, in which it is said of them that they are puffed up, haughty of soul, and not upright; and this indictment is illustrated and expanded in the rest of the chapter. But in verse 4 it is added, in contrast with this haughty wickedness, on which shall come destruction, that the just, who holds firmly to Yahwe, shall escape destruction, and live by his constancy; or, the meaning is, that, in spite of the wicked arrogance of the enemy, the just shall be preserved alive. The Hebrew word here rendered "constancy"

means "firmness, steadfastness," of the body, as in Exod. xvii. 12 (Moses' hands, upheld by Aaron and Hur, were "steady"), or of the moral nature of God (Deut. xxxii. 4: "a God of faithfulness and without perverseness, just and upright is he"), and of man (Prov. xii. 22: "lips of deceit are an abomination to Yahwe, but they that do faithfulness are his delight"); the common signification is "moral and religious fidelity and constancy," faithfulness to all obligations, whether to God or to man. In this is certainly involved, according to the Old-Testament conception, trust in God in a general sense; but the prominent idea is steadfast adherence to him in true-hearted obedience. Such a faithful, obedient man, says the prophet, shall be kept alive in this time of turmoil and death.

The New-Testament quotations adopt the Septuagint rendering "faith," and employ it in two senses: in Hebrews, it means trust in God, belief in his word of promise, and consequent security (as in chap. xi.), and particularly reliance on him for salvation through Jesus Christ (iii. 12, x. 22); in Romans and Galatians, it is the specific acceptance of Christ, whereby the believer is justified apart from works; and Paul cites the last clause of this passage, in Romans, to establish his doctrine (he introduces it with the expression: "as it is written") of the opposition between the two considered as means of salvation.

In the Epistle to the Hebrews, the object of the quotation is to enjoin on the Christians of the day patience under present afflictions, and confident hope in God's promise of ultimate deliverance, — an idea that is found in the original passage. But, by adopting and modifying the Septuagint translation and exegesis, the author has introduced into the passage two ideas to which the prophet makes no allusion: while the Septuagint refers the coming to God, instead of to the vision (as in the Hebrew), Hebrews, by its rendering "he who comes," interprets the promise of the Messiah, of whom this expression was then apparently a common designation in respect to both his first appearance on earth (see Matt. xi. 3, xxiv. 42), and his final coming to judge the world (so the expression, "the coming of Christ," 2 Thess. ii. 1, and elsewhere); the phrase was taken from such prophetic passages as Mal. iii. 1. Here it is used in the second sense, of the coming to judgment, which is represented as being near ("yet a very little while"); in those days of trial (as, indeed, has been the



case ever since), disciples looked with longing eyes for the appearance of the ascended Master (1 Thess. iv. 15-17). But the just or righteous man, if he would receive the promise, must trust in God, and shall then live by his faith; and, further, must now patiently endure, and not shrink from the test to which God subjects him (verse 38); and the author adds his conviction (verse 39), that he and his brethren were not guilty of a shrinking-back that could lead only to destruction, but were possessors of the faith in God that would result in the acquisition or saving of the soul. He transposes the clauses of the verse, that he may conclude with this application. While, then, the prophet says: "God will soon intervene, and destroy the Chaldeans; they are insolent and unrighteous, but the righteous man shall be saved from destruction by his fidelity," the thought of the quotation in Hebrews is: "the Christ will soon come to the final judgment; the righteous man shall be saved by his faith in God, if he patiently endure the present afflictions." The main idea, that God will save his people, is the same in both; and the points of view of the terms "fidelity," or faithful obedience to the law of God, and "faith," or trust in God's guidance and deliverance, though different, are closely related the one to the other. On the other hand, the antithesis between faith and works, which Paul finds in the passage, seems to be foreign to the prophet's thought.

*Text.* — Sept. ἀνατελεῖ, apparently from פָּעַע, instead of פּוּחַ; εἰς κενόν, free rendering of כֶּבֶד; ὑποστέλλεται, perhaps from עָלָף, "to faint, be overcome," instead of נָפַל, "to be puffed up;" εἰδοκεῖ, from שָׂרָה or some other form of שָׂרָה: "My soul is not right in him" (with him), takes no pleasure in him; ἡ ψυχὴ μου, נַפְשִׁי, where the י would come easily by scribal error from the י of the text, and so the μου after πίστεως. Some interpreters see (with less probability) in the prophet's words a contrast between the haughty, wicked Israelite, and him who trustfully obeys God; but this difference would not affect our judgment of the use made of the passage by the New-Testament writers.

ROM. ii. 24: ISA. lii. 5.

*Heb.* "My name is reviled" (or, exposed to contempt).

*Sept.* "On your account my name is blasphemed among the nations."



*Rom.* "The name of God is on your account blasphemed among the nations."

*Isa. lii. 5:* וְהָמִיד בְּלִי-הַיּוֹם שְׁמִי כְנֻזָּץ

*Sept.:* Δὲ ὑμῶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσι.

*Rom.:* Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμῶς βλασφημεῖται ἐν τοῖς ἔθνεσιν.

The additions of the Septuagint, "on your account" and "among the nations," are natural interpretations from the context. In Romans, "the name of God" is substituted for "my name," because it better suits the form of the apostle's discourse.

The prophetic passage is a promise of deliverance to Israel, now in exile in Babylonia. Their rulers (apparently the Chaldeans), says the prophet, howled in their rage, and Yahwe's name was reviled. It is the enemies of Israel, who, in their hatred to the people, revile Israel's God as unable to save his own nation. In accordance with this explanation, the "on your account" of the Septuagint means, "by reason of their contempt and hatred towards you." Paul, speaking to the unworthy Jews of his time, uses the passage as meaning: "by reason of your wrong-doing, the name of God is blasphemed among the Gentiles;" the formula "as it is written" not, however, here necessarily indicating that he regards the prophetic word as a prediction of this state of things, but perhaps only that he adopts it as appropriate.

#### ROM. iii.

A series of connected quotations.

*Verse 4.*

From Ps. li. 6 (4).

*Heb.* "That thou mayest be justified when thou speakest, be pure when thou judgest."

*Sept., Rom.* "Mayest be justified in thy words, and mayest overcome when thou art judged."

*Ps. li. 6.* לִמְעַן תִּצְדַּק בְּדַבְרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ

*Sept.:* Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

*Rom.:* Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

The psalmist confesses his sin against God, that thus it may be evident that God in his judgment of this sin is just and pure. The Septuagint gives an inexact rendering: "overcome" is paraphrase of "be pure," since in a trial at law the victor is held to be pure and innocent; "when thou art judged," taking the Hebrew infinitive as passive in sense, represents God as the judged instead of the judge, that is, men will call in question the rightness of his dealings (it seems less natural to take the Greek infinitive as middle, in which case we should render: "when thou comest into judgment"). The general sense remains the same in the Septuagint as in the Hebrew; and Paul adduces the passage to prove, against doubts which might be raised, that God is true, whatever man's unfaithfulness (verse 3). The expression, "every man a liar," is perhaps taken from Ps. cxvi. 11.

The remaining quotations are intended to show that all men are sinners.

*Verse 10.* "There is none righteous, no, not one."

Condensed from Eccles. vii. 20: "There is not a righteous man on earth, who does good and sins not;" and Ps. xiv. 3: "no, not one."

*Verses 11, 12.*

Ps. xiv. 2, 3 (liii. 3, 4), after the Septuagint, with a slight change of the form of expression, namely, "there is none that understands, . . . that seeks," instead of: "the Lord looked . . . to see if there was any that did understand, . . . did seek;" the Septuagint "unprofitable" is a euphemism for the Hebrew "filthy, corrupt."

*P. xiv. 2, 3:* הָיָה כִּי יִחְרֶה נֶאֱלָחִי: הַכֹּל כִּי יִחְרֶה נֶאֱלָחִי: אֵין עֲשֶׂה-טוֹב אֵין גַּם-אֶחָד:

*Sept.:* <sup>2</sup>Τοῦ ἰδεῖν εἰ ἔστι συνίων ἡ ἐκζητῶν τὸν θεόν <sup>3</sup>πάντες ἐξέκλιναν, ἅμα ἡχρειώθησαν, οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.

*Rom.:* <sup>11</sup>Οὐκ ἔστιν συνίων, οὐκ ἔστιν ἐκζητῶν τὸν θεόν <sup>12</sup>πάντες ἐξέκλιναν, ἅμα ἡχρειώθησαν οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἐνός.

*Verse 13.*

Ps. v. 10 (9), after the Septuagint: "Their throat is an open grave [*or*, tomb], with their tongues they have used deceit" (*or*,

treachery; *Heb.*, they flatter). Ps. cxl. 4 (3), after the Septuagint, which is identical with the Hebrew: "the poison of asps is under their lips."

*Verses 15-17.*

Isa. lix. 7, 8, after the Septuagint, with slight verbal changes.

*Heb.* "Their feet run to evil, and make haste to shed innocent blood [*Rom.*, their feet are swift to shed blood]; . . . wasting and destruction are in their paths [*Rom.*, destruction and misery are in their ways], the way of peace they know not" (*Rom.*, and the way of peace have they not known; *Sept.*, they know not peace).

The first clause is condensed by Paul; "misery" is a loose and incorrect translation. The Alexandrian Septuagint has "have they not known," as Romans.

*Verse 18.* "There is no fear of God before their eyes."

From Ps. xxxvi. 2 (1), after the Septuagint (which agrees with the Hebrew), with change of "his" (reference to the wicked man) into "theirs," to agree with the plural form of the other quotation.

*Verse 20.*

The words of Ps. cxliii. 2: "In thy sight no man living is righteous" (*or*, shall be justified), are not formally cited, but only adopted by Paul in his proposition, that "by the works of the law no flesh shall be justified in his sight," after the Septuagint, with change of "no man living" into the equivalent "no flesh," perhaps with reference to his use of the word "flesh" to signify the sinful, unrenowned nature of man. He, however, probably thinks of the psalm-word as proof of his proposition: the psalmist, who makes the assertion, being "under the law," and speaking of the dispensation of law.

In regard to these passages, it is to be observed, that, except the first and the last, none of them in the original affirm sinfulness of all men; their declarations referring to the "wicked" only, between whom and the righteous a sharp distinction is made in the Old Testament. But, while no distinct dogma of universal depravity exists in the Old Testament, a claim being apparently sometimes even made to freedom from sin (Ps. xvii. 3, xviii. 21-25), still, the sense of moral imperfectness doubtless underlies the whole Old-Testament religious development.

ROM. iv. 3, 9; GAL. iii. 6; JAS. ii. 23; GEN. xv. 6.

*Heb.* "And he believed Yahwe, and he reckoned it to him as righteousness."

*Sept., N. T.* "Abram [*N. T.*, Abraham] believed God, and it was reckoned to him as righteousness."

*Gen. xv. 6:* יִהְיֶה אֱמוּנָתוֹ בַּיהוָה וַיִּחְשְׁבֶהָ לוֹ צְדָקָה

*Sept., N. T.:* Ἐπίστευσεν Ἀβραμ [*N. T.*, Ἀβραάμ] τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

The Septuagint "God," instead of "the Lord," is in accordance with this version's somewhat arbitrary interchange of the divine names, here, perhaps, from a desire to give the greatest generalness of form to this important statement; the same change is made in the next verse (a difference of text is less probable). The passive "it was reckoned" is either from a different Hebrew text from ours, or it is a free rendering of our text-word (compare Ps. cvi. 31). The insertion of the proper name instead of the personal pronoun (as here "Abram" for "he") to relieve the indistinctness of the Hebrew, or to bring the subject out more prominently, is not uncommon in the Septuagint; or the proper name may have here stood in the Hebrew text of the translators. The New Testament uses the full covenant-name "Abraham" (first introduced, in the narrative, in Gen. xvii.), as the common and familiar one.

The narrative in Genesis represents Abram's faith in God's promise, that his son should be his heir, as in itself an act of righteous-

ness ; as often, in the Old Testament, trust in God for help in time of need is regarded as part of the righteousness of the righteous (Jer. xvii. 5-8, Ps. xl. 5 (4), compared with Ps. xli. 2 (1), and see Ps. xxxvii. 39, 40). James, taking the expression in the Old-Testament sense, declares that this Scripture was fulfilled in Abraham's act of offering up Isaac (Gen. xxii.); that is, his belief in God's promise attained the character of righteousness when it was tested by the command to sacrifice his son, and came out of this trial victorious ; thus, says James (verse 22), was his faith made perfect (having been before, as apart from works, imperfect), and by reason of this faith, thus supported by his works, he was called "the friend of God" (from Isa. xli. 8: "Abraham my friend;" Septuagint, "whom I loved"). But in fact, it appears that the simple act of trust, the posture of soul which accepted God's word as equivalent to the thing promised, is represented in Genesis as "righteousness," without reference to the succeeding trial of faith ; the meaning being, that not only obedience, but also trust, is a righteous act. This conception is an advance on the idea that the goodness approved by God consists wholly of outward acts : it identifies goodness with the spiritual attitude of the mind towards God. Paul, in Romans and Galatians, finds in this passage a contrast and opposition between faith and works, in accordance with his position in these Epistles, which connects justification and salvation genetically, not with the man's personal righteousness, but with that faith in Jesus which brings the believer into relation with God. More generally stated, Paul's position is, that no man can gain God's favor by obedience to the moral law ; since perfect obedience—less than which, God would not accept—is impossible to man : it is only by a transformation of soul, and oneness with God, that salvation can be attained ; and such transformation and oneness are represented by, and identical with, trust. The apostle turns with loathing from the arithmetical plan of salvation, by which a man counts up his poor acts of obedience, and fancies he can thus win the divine favor : salvation, he says, is in the soul itself ; it is appropriating God's strength by trusting to him ; and the only ground of trust, and the only mediation between sinful man and the holy God, is in Jesus Christ. But this is a more developed conception than is found in the Old Testament. In the passage in Genesis, the representation, though profoundly spiritual, is simple : it



is a righteous thing to trust God; there is no opposition between faith and works, but faith is itself a work that God counts as righteousness.

ROM. iv. 7-25.

*Verses 7, 8.*

From Ps. xxxii. 1, 2.

*Heb.* "Happy is he whose transgression is forgiven, whose sin is pardoned [*or*, covered], happy the man to whom Yahwe does not reckon iniquity."

*Sept.* "Happy are they whose transgressions have been forgiven, and whose sins have been covered, happy the man to whom the Lord will not reckon sin."

Romans is identical with the Septuagint.

Ps. xxxii. 1, 2: אֲשֶׁר נְשׁוּי-פָשָׁע כִּכּוּי חַטָּאָה אֲשֶׁר-יָאָרָם לֹא יַחֲשֹׁב יְהוָה  
לֹא עֲוֹן

*Sept.*: <sup>1</sup> Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι  
<sup>2</sup> μακάριος ἄνθρωπος οὗ οὐ μὴ λογίσσεται κύριος ἁμαρτίαν.

*Rom.*: <sup>1</sup> Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι  
<sup>2</sup> μακάριος ἄνθρωπος οὗ οὐ μὴ λογίσσεται κύριος ἁμαρτίαν.

The plural rendering "they" is possible, but the singular is favored by the parallelism; the translations "transgressions" and "sins" take the Hebrew singular as collective; the future "will not reckon" is not so good as the present, because the psalmist is affirming a general fact, true now and always.

The psalm declares the happiness of the man whose sin is forgiven, against whom God does not count his iniquity. It is not, indeed, a positive righteousness without works that is meant: it is God's mercy shown in pardoning the sin of the repentant righteous man (verses 5, 11). Yet, in so far as the man's iniquity is not reckoned to him, he is accounted righteous by God, and righteous, not by act of his own, but by merciful decision of God. It is in this sense,

apparently, that the apostle takes the psalm-word when he says (verse 6) that it "pronounces happiness on the man to whom God reckons righteousness apart from works." We have here the same teaching as in the preceding quotation, that true righteousness is not an aggregation of outward acts, but a disposition of the soul towards God, as in the psalm, where, however, the ground or occasion of forgiveness is the repentance of one who was upright in heart.

### *Verse 17.*

From Gen. xvii. 5, after the Septuagint, which correctly gives the sense of the Hebrew: "A father of many nations have I made thee." The original passage points to the fact, that from Abraham should descend other nations than Israel, namely, the Ishmaelites, Edomites, etc. (Gen. xxv. 1-4). Paul interprets the "many nations" of Abraham's spiritual descendants, all who shared his faith, who should be found not only in Israel and under the Mosaic law, but also among the Gentiles who were without the law. This is in illustration of his argument that the promise to Abraham was not conditioned on circumcision, and not limited to the Jews, — a position the reverse of that taken in Genesis and elsewhere in the Old Testament.

### *Verse 18.*

In the same connection he cites Gen. xv. 5 (precisely after the Septuagint and Hebrew): "So shall thy seed be," namely, as numerous as the stars.

### *Verse 25.*

The apostle concludes this argument by declaring that the righteousness reckoned to Abraham by reason of his faith will be reckoned to us also if we believe on Him who raised Jesus from the dead. The following clause: "who was delivered up on account of our transgressions," seems to have been suggested by Isa. liii. 12, Septuagint: "his soul was delivered up to death" (Hebrew: "he poured out his soul"), and verse 6, Septuagint: "the Lord delivered him up for our sins" (Hebrew: "Yahwe laid on him the iniquity of us all").

ROM. viii.

*Verse 33.*

From Isa. l. 8, 9.

*Heb.* "Near is he who justifies me, who will contend with me? . . . The Lord Yahwe will help me, who will condemn me?"

*Sept.* "He who has justified me draws near, who is he that contends with me? . . . behold, the Lord will help me, who shall harm me?"

It is the servant of Yahwe who speaks, and the terms employed are taken from the procedures of courts of law: "If God pronounces me innocent and right, no one can pronounce me guilty." Romans adopts the expression, quoting freely after the Septuagint, or following an Aramaic version that rendered the Hebrew more exactly: "It is God that justifies, who is he that condemns?" with special reference to justification by faith in God through Jesus. Instead of the "will condemn" of the Hebrew, the Septuagint has "will harm," as a better contrast to the preceding "will help."

*Text.* — In the Vat. text of Sept., before "Lord," a corrector has inserted "lord."

*Verse 36.*

From Ps. xlv. 23 (22), after the Septuagint, whose rendering of the Hebrew is nearly exact: "For thy sake we are killed all the day long, we have been [*Heb.* are] accounted as sheep for the slaughter." An adoption of the psalm-word by Paul, to describe the circumstances of his time.

ROM. ix.

After having set forth the doctrine that salvation is not in external works, but in the oneness of the soul with God through faith, Paul proceeds in this chapter to show that the present unbelief of Israel

was no proof that the divine word of promise given to Abraham had come to naught. For, he says, this word had not been given to all Abraham's descendants; but there had been a constant process of selection, God having the right to choose whom he would, and having in fact, in order to exhibit his wrath and his glory, rejected a part of law-following Israel, and made the Gentiles partakers of his salvation. All these positions he seeks to establish by references to the Jewish Scriptures.

*Verse 7; Heb. xi. 18.*

From Gen. xxi. 12.

*Heb.* "In [*or*, through] Isaac shall seed be called to thee."

So the Septuagint, Romans, and Hebrews. The sense is: "Thy real posterity, the inheritors of the promise, shall be descendants of Isaac, and not of Ishmael." Thus Paul takes it.

*Verse 9.*

The proof that Isaac was the child of promise, from Gen. xviii. 10.

*Heb.* "I will surely return to thee at the time for the birth of a child [*literally*, time of life], and Sarah thy wife shall have a son."

*Sept.* "I will return and come to thee according to this season, at the proper time, and Sarra thy wife shall have a son."

*Gen. xviii. 10:* שׁוּב אֲשׁוּב אֵלֶיךָ בְּעֵת חַיָּה וְהָנְחָה בֶּן לְשָׂרָה אֲשֶׁתְּךָ

*Sept.:* 'Επαναστρέψων ἡξω πρὸς σὲ κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἔξει υἱὸν Σάρρα ἡ γυνὴ σου.

*Rom.:* Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός.

Romans abridges: "According to this season I will come, and Sarah shall have a son," where the first clause follows the Septuagint, but the second (in the Greek) is more nearly like the Hebrew (but

we have only the Alexandrian text of the Septuagint in Gen. xviii., the Vatican manuscript being here defective). Septuagint "according to this season" seems to represent a different Hebrew text from ours; and the "at the proper time" appears to be a duplet, a rendering of the same Hebrew as the preceding clause.

*Text.*—Sept. ἐπαναστρέφων is rendering of the emphatic infin. שׁוּב, and ἦξω (for which in Rom. stands ἐλεύσομαι), "come," is used to avoid the inelegant or unnecessary repetition in Greek of the verb "return;" κατὰ τὸν καιρὸν τοῦτον is apparently the translation of כַּעַת הַזֶּה (instead of the Masoretic חֵיהָ, עַת, being sometimes masculine; it is this same expression (read as in our Hebrew text) that is the original of εἰς ὥρας (duplet). As we have not the Vat. Sept. text, and the Alex. may always be suspected of following the N. T., we can hardly determine the relation of the text in Rom. to the Sept.; it may have given Vat. in free condensation, or it may have followed the Aramaic (which, then, we must suppose, read כַּעַת הַזֶּה).

### Verse 12.

The choice of Jacob, from Gen. xxv. 23: "The elder shall serve the younger." So the Septuagint, which agrees with the Hebrew.

### Verse 13.

The same thing, from Mal. i. 2, 3: "Jacob have I loved, and Esau have I hated." After the Septuagint (which follows the Hebrew), with a slight change in the order of words. The prophet is describing the condition of things of his time (about B. C. 420), and uses the desolation of Edom as a proof of Yahwe's love for Israel. "O Israel!" says Yahwe, "do you ask for a proof of my love for you? Look at Edom: he is your brother, yet his land lies desolate. I have hated him, but I have loved you, inasmuch as you dwell in your land."

Mal. i. 2, 3: יְאֹהֵב יְהוָה יַעֲקֹב : וְיָטָא עֵשָׂא

Sept.: <sup>2</sup> Καὶ ἠγάπησα τὸν Ἰακώβ, <sup>3</sup> τὸν δὲ Ἡσαὺ ἐμίσησα.

Rom.: Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.

### Verse 15.

From Exod. xxxiii. 19, after the Septuagint, which agrees substantially with the Hebrew: "I will have mercy on whom I have



[*Heb.*, will have] mercy, and I will have compassion on whom I have [*Heb.*, will have] compassion." God here asserts his freedom of choice between Israel and Moses; and Paul applies the passage to the case of the Gentiles, who had now been chosen instead of Israel.

*Exod.* xxxiii. 19: וְחַנּוּתִי אֶת-אַשֶׁר אֶחָן וְרַחֲמֵי אֶת-אַשֶׁר אֲרַחֵם

*Sept.*: Καὶ ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρῶ.

*Rom.*: Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρῶ.

### Verse 17.

Another illustration of the divine sovereignty, from the history of Pharaoh. From *Exod.* ix. 16.

*Heb.* "And in truth for this purpose have I raised thee up, to show thee my strength, and to declare my name in all the earth."

*Sept.* "And for this purpose thou hast been preserved that I may show in thee my strength," etc.

*Rom.* "For this very purpose did I raise thee up, that I might show," etc.

*Exod.* ix. 16: וְאֵלֶּם בִּיעֲבֹר וְאֵת הַעֲבֹדֹתַי בַּעֲבוּר הָרָאשֶׁת אֶת-כָּחִי יִלְמִינָן  
כִּפְרִי שְׁמִי בְּכָל-הָאָרֶץ:

*Sept.*: Καὶ ἕνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰσχύν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

*Rom.*: Εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

Though the general form of the quotation agrees with the Septuagint, in two points it rather follows an accurate Aramaic version; namely, in "for this very purpose," and "raised thee up" (the rendering of the Septuagint, "preserved," is here possible, but does not suit the connection so well), though the "for this very purpose" may be a change made by Paul from the Septuagint to gain emphasis. The difference of the renderings, "show thee," and "show in thee," does not affect the general sense. The partial agreement with the Hebrew, against the Septuagint, may be accounted for by suppos-

ing that Paul used a current Aramaic oral rendering. Such a synagogal rendering there no doubt was at this time among the Jews in Palestine, though there is no proof of the existence of a written Aramaic translation or targum. See the Introduction.

*Text.*—The differences between the texts of Rom. and Sept. (*εἰς αὐτὸ τοῦτο* for *ἐνεκεν τούτου*, *ἐξήγησά σε* for *διετηρήσῃς*, *ὅπως* for *ἵνα*, *δύναμις* for *ἰσχύς*) point to a translation by Paul from the Aramaic; the agreement between Sept. and Rom. in the last clause may be a coincidence, resulting from the simple character of the sentence, or the Aramaic may here have been affected by Sept. In the rendering "show in thee," instead of the "show thee" of the Heb., the Aramaic follows the Sept., or they both follow a Heb. manuscript which had *הראת בך*, instead of *הראתך*, of which, however, there is now no other trace. The Peshitto and the Targum agree with Heb.; the Latin Vulgate follows Sept. The Sept. reading suits the connection better than the Masoretic, and it may have been this feeling that led to the rendering of the former.

### *Verses 20–22.*

The illustration of the potter and the clay seems to be suggested by Jer. xviii. 3–6; and compare Ps. ii. 9, Hos. viii. 8.

### *Verses 25, 26.*

The calling of the Gentiles. From Hos. ii. 25, 1 (ii. 23, i. 10), after the Septuagint (ii. 23, i. 10), with considerable changes.

*Heb.* (verse 25) "I will compassionate the not-compassionate, and I will say to the not-my-people, my people art thou;" (verse 1) "and in the place where it was said to them, ye are not-my-people, it shall be said to them, sons of the living God are ye."

*Sept.* "I will love the not-loved, and I will say to the not-my-people, my people art thou; and in the place where it was said to them, ye are not-my-people, even they shall be called sons of the living God."

*Rom.* "I will call the not-my-people my people, and the not-loved loved; and in the place where it was

said to them, ye are not-my-people, there they shall be called sons of the living God."

*Hos. ii. 25:* וְהִקְמִיתִי אֶת-לֹא-רַחֲמָה וְאֶמְרָתִי לֹא-עֲמִי אֶמְרָתָהּ

*Sept.:* Καὶ ἀγαπήσω τὴν οὐκ ἡγαπημένην, καὶ ἐρῶ τῷ οὐ λαῷ μου λαός μου εἰ σὺ.

*Rom.:* Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἡγαπημένην ἡγαπημένην.

*Hos. ii. 1:* וְהָיָה בְּקוֹס אֲשֶׁר-אֶמְרָ לָהֶם לֹא-עֲמִי אֲתָם יֹאמְרוּ לָהֶם בְּנֵי-אֱלֹהִים

*Sept.:* Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐβρέθη αὐτοῖς Οὐ λαός μου ὑμεῖς, κληθήσονται καὶ αὐτοὶ υἱοὶ θεοῦ ζῶντος.

*Rom.:* Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐβρέθη [αὐτοῖς] οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

The Septuagint rendering "love," instead of "compassionate, pity, have mercy on," is inaccurate, this sense of the Hebrew word (the common one in Aramaic) occurring in the Old Testament only in Ps. xviii. 2 (1) (not found in 2 Sam. xxii.); "they shall be called" is paraphrase of "it shall be said to them," or possibly from a different text-word; the insertion of "even" (in "even they") is a freedom of translation, or represents an additional Hebrew word (עַד). Romans seeks a more flowing construction by writing "I will call" for Septuagint "I will say to," and adopting the expression (similar to that of the preceding clause), "the not-loved loved," instead of "I will love the not-loved;" and, instead of Septuagint "even," introduces "there," for the sake of clearness and fulness (and so the Alexandrian Septuagint). Moreover, besides putting i. 10 of the Septuagint after verse 23, in order, apparently, to end the quotation with the more emphatic statement, Paul here also transposes the clauses of verse 23, with what purpose is not clear: it is perhaps a mere inadvertence. Such alterations would not be found in an Aramaic version.

The prophet's word refers solely to Israel. Now cast off, the nation shall after a time be again taken into favor with God, and called his sons. Paul identifies the "not-my-people" (the rejected Israel of Hosea) with the Gentiles, who, formerly aliens from God, were now in the gospel accepted by him as his people. He thus spiritualizes and extends the thought of the prophet: the latter speaks of a people once severed from God, afterwards mercifully united to him: and this was the position of the Gentiles under the gospel. The prophet's declaration of the divine mercy received in the latter days an illustration not thought of by him.

*Verses 27, 28.*

Proof that only a small part of Israel should be saved. From Isa. x. 22, 23, abridged from the Septuagint, with verbal variations.

*Heb.* "For, though thy people, O Israel, be as the sand of the sea, a remnant shall return — destruction decreed, overwhelming with justice: for, destruction and the thing decreed the lord Yahwe of hosts is about to execute within all the land."

*Sept.* "And if the people of Israel be as the sand of the sea, the remnant of them shall be saved. He is completing a word and cutting it short in righteousness, because a word cut short the Lord will execute in all the world."

The Alexandrian Septuagint omits "of them" after "remnant," inserts "for" before "he is completing," and has "God" instead of "the Lord."

*Rom.* "If the number of the children of Israel be as the sand of the sea, the remnant shall be saved, for the Lord will execute a word on the earth, completing it and cutting it short."

*Isa. x. 22, 23:* כִּי אִם-יְהִיָּה עַמֶּךָ יִשְׂרָאֵל כְּחֹל הַיָּם שָׁאֵר יָשׁוּב בּוֹ כָּלֶיֶן  
 חֲרִיץ שׁוֹטֵף צֹדָקָה: כִּי כָהּ וְנִחְרָצָה אֶרֶץ יְהוָה צָבָאוֹת עֹשֶׂה בְּקֶרֶב כָּל-  
 הָאָרֶץ:

*Sept.:* Καὶ ὡς γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει κύριος ἐν τῇ οἰκουμένῃ ὅλη.

*Rom.:* Ἐὰν ἢ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ἐπόλειμμα σωθήσεται, λόγον γὰρ συντελῶν καὶ συντέμνων ποιήσει κύριος ἐπὶ τῆς γῆς.

The Septuagint preserves the general sense of verse 23, though it has mistaken the forms of several words. "Completing" answers to "destruction" (which may also be rendered "completion, final

work"); "cutting short," to "decreed" (or "decided"); and "a word cut short," to "destruction and the thing decreed" (or, "decreed destruction," compare Isa. xxviii. 22); the "overwhelming" is apparently omitted. In verse 22, "be saved" is paraphrase of "return." Romans takes the expression, "if the number of the children of Israel," from Hos. ii. 1 (Sept. i. 10), omits "of them" (so the Alexandrian Septuagint), has "the Lord," as the Septuagint, and condenses verse 23 after the Septuagint. These are variations due, not to a current Aramaic version (where they would be inexplicable), but to the apostle's free handling of the material for the purposes of his argument, except that "on the earth" or "land" (γῆς), instead of Septuagint "world" (οἰκουμένη), may be from recollection of the Aramaic, though this also may be explained as a freedom of the apostle.

The prophet's word is a part of the discourse x. 5-xii. 6, which belongs probably just before an Assyrian invasion (most likely, one by Sargon, B. C. 722 or 711), and, after setting forth the haughty pretensions of the invader (x.), describes the deliverance and succeeding prosperity of Israel (xi., xii.). True, Israel shall suffer terribly, and be carried away captive; but a remnant shall return (see the symbolic name of the prophet's son, vii. 3), and this remnant shall be built up into a great people. Our passage is both a threat and a promise: *only* a remnant is to return, but this remnant *is* to return. Yahwe's decree of destruction, which is to overwhelm the land of Israel like the waves of the sea, is one of justice and righteousness: yet in a little while his indignation shall cease.

This declaration of the prophet, which refers only to the Assyrian invasion, is taken by the apostle, without regard to the historical connection, as a general statement of Israel's spiritual fortunes, and applied particularly here to its attitude towards the gospel.

*Text.*—Sept. gives the first part of verse 22 substantially as Heb. Then, taking the stems כלה and חרץ in the significations "complete," and "hew, cut," it renders "completing and cutting short" (supplying the natural complement "word"), either neglecting the שוטף, "overwhelming," or regarding it in its sense of "destruction" (so it is several times rendered in Sept.) as substantially contained in the preceding; and so, in the next clause (verse 23), it combines the two Heb. terms כלה, "completion, destruction," and נחרצה, "the thing decided," into the one expression, "a word cut short;" further, it condenses "the lord Yahwe of hosts" into "the Lord." It seems thus to have had



before it our Masoretic text. The Received Text in Rom., verse 28, agrees literally with Sept.; but recent critical editions, following the best manuscripts, give the shorter form, as above, which is manifestly an abridgment of Sept. In verse 27 of Rom., the *ὑπόλειμμα* is an easily understood variation of Sept. *κατάλειμμα*.

*Verse 29.*

To the same end, and with the same spiritualizing interpretation, is introduced the quotation from Isa. i. 9, after the Septuagint.

*Heb.* "If Yahwe of hosts had not left us a little remnant, we should have been as Sodom, we should have resembled Gomorrah."

*Sept., Rom.* "If the Lord of Sabaoth had not left us a seed, we should have become as Sodom, and should have been made like Gomorrah."

*Isa. i. 9:* לֹלֵי יְהוָה צָבָאוֹת הוֹתִיר לָנוּ שְׂרִיר בְּמַעַט בְּכֶרֶם הָיִינוּ לְעֶבְרָה  
רְמִינוּ:

*Sept.:* Καὶ εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἃν ἐγενήθημεν, καὶ ὡς Γόμορρα ἃν ὁμοιωθῆμεν.

*Rom.:* Εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἃν ἐγενήθημεν καὶ ὡς Γόμορρα ἃν ὁμοιωθῆμεν.

The Septuagint "seed," for "remnant" (so in Deut. iii. 3, also), is an interpretation, and is suggested by Isa. vi. 13. The Hebrew may be rendered: "If Yahwe . . . had not left us a remnant, we should have been almost as Sodom," etc.; but this partial likening to Sodom is less strong than the other translation. The word "little" is omitted in the Septuagint. The scene of the prophecy is a great invasion, probably that of Sargon.

*Verse 33, x. 11; 1 Pet. ii. 6, 8.*

Israel, says the apostle further, had failed to reach God's true law of righteousness, because they sought it not by faith but by works: they had not apprehended the wisdom of God's salvation in Jesus Christ, who had become a stone of stumbling to them. As a predic-

tion of their spiritual blindness and failure, he cites passages from Isa. xxviii. 16, and viii. 14, following the Septuagint in a general way, with several deviations.

*Heb.* (xxviii. 16) "Behold, I found in Zion a stone, a tried stone, a precious corner-stone, solidly founded; he who trusts shall not make haste;" (viii. 14) "and he [Yahwe] shall be a holy object and a stone to strike against and a rock to stumble over to the two houses of Israel."

*Sept.* "Behold, I lay in the foundations of Zion a costly, chosen stone, a precious corner-stone, . . . and he who believes [or, trusts] shall not be put to shame; and if thou trust him, he shall be to thee a sanctuary, and thou shalt not come on him as on the stumbling over a stone nor as on the falling of a rock."

*Rom.* "Behold, I lay in Zion a stone of stumbling and a rock of stumbling, and he who believes on him shall not be put to shame."

*Pet.* "Behold, I lay in Zion a chosen stone, a precious corner-stone, and he who believes on him shall not be put to shame; a stone of stumbling and a rock of stumbling."

*Isa.* xxviii. 16, viii. 14: הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֵן פֶּתַח יִקְרָה מוֹסֵד מוֹסֵד  
הַקֶּאֱבֵן לֹא יִחְשֶׁה׃ וְלֹאֲבֵן נִגַּף וְלִצֹּר כִּכְשׁוּל׃

*Sept.* 'Ἰδοὺ ἐγὼ ἵμίζω εἰς τὰ θεμέλια Σιών λίθον πολυτελὴ ἐκλεκτὸν ἀπορριπτίον ἱερῶν, εἰς τὸ θεμελίον αὐτῆς, καὶ ὁ πιστεύων ἐν αὐτῇ μὴ κατασχευθήσεται. καὶ οὐχ ὡς λίθον προσκρούμεντι σκάνδαλον γίνεσθαι, οἷον ἐς πέτρας πτώμεναι.

*Rom.* 'Ἰδοὺ τίθημι ἐν Σιών λίθον προσκρούματος καὶ πέτραν σκανδάλου, καὶ ὁ πιστεύων ἐν αὐτῷ οὐ μὴ κατασχευθήσεται.

*Pet.* 'Ἰδοὺ τίθημι ἐν Σιών λίθον ἐκλεκτὸν ἀπορριπτίον ἱερῶν, καὶ ὁ πιστεύων ἐν αὐτῷ οὐ μὴ κατασχευθήσεται. ἀλλ' ὡς προσκρούμενος καὶ πέτρα σκανδάλου.

Peter keeps the two passages apart, following the Septuagint closely in the first, but the Aramaic version, which renders the

Hebrew accurately, in the second. Romans combines the two by inserting the description of the stone in the first from the second. In the latter the Septuagint departs widely from the Hebrew. In chapter xxviii. the Septuagint "costly" seems to be meant as a rendering of the doubling of the Hebrew word for "stone;" the "chosen," for "tried," is from a different text-word; the "put to shame," instead of "make haste," is a free translation of our text, or perhaps from a different word, the Hebrew here being somewhat hard and obscure. The insertion "on him," after "believe," is found also in the Targum; and, from its appearance in both Romans and Peter, may be supposed to be a familiar reading of that day, derived, probably, from a synagogue interpretation. So also the fact that Peter and Paul both have the expression "stone of stumbling and rock of stumbling" (varying from the Septuagint), it may be inferred that they both follow a synagogue Aramaic version.

The two prophetic passages are addressed to the corrupt, disobedient, and unbelieving Israel, in a time of national disaster (the period of the Assyrian and Syro-Israelitish wars), and in both God adjures the people to look from themselves and their enemies to him: in the first (xxviii.), after denouncing the drunken scorners, the rulers of Samaria and Jerusalem, he declares that he will set in Jerusalem a solid, sure foundation of hope and prosperity, namely, himself and his word, in which whoever believes shall be safe; in the second, the prophet is urging his disciples to abandon all help but Yahwe's, and turns to the nation with the declaration that God, whom they reject, will be the cause of stumbling and fall to them, — he will bring calamity on them. The fundamental ideas in the two being the same, they may easily be blended into one, as Paul here does (and as we find freely done elsewhere in the New Testament). He, however, gives them the Messianic interpretation common in his day (so in the Targum on xxviii.), which is so far valid as the spiritual principle announced by the prophet — that God is a firm foundation for those who trust him, and a terror to those who wilfully reject him — finds a new illustration in every new manifestation of him, and the most striking of all in his last and highest self-manifestation in Jesus Christ. These passages are employed in exactly the same sense in the Epistle of Peter.

## ROM. x.

The apostle, continuing his examination of the Jews' attitude towards the gospel, repeats that they had, through devotion to the law, failed to comprehend God's righteousness in Christ, though the word of Christ had been announced to them, and they had been warned in their own Scriptures that they would be set aside, for disobedience, in favor of the Gentiles.

*Verse 5, Gal. iii. 12.*

From Lev. xviii. 5, freely after the Septuagint, which here renders the Hebrew exactly.

*Heb.* "Ye shall keep my statutes and my judgments, which if a man do, he shall live by them."

The Septuagint expands the first half of the verse, but in the second is identical with the Hebrew.

*Rom.* "Moses writes that the man who does the righteousness which is of the law shall live thereby."

*Gal.* "He who does them shall live by them."

*Lev. xviii. 5:* אָשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם יְחִי בָהֶם

*Sept.:* Ὁ ποιῶν αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

*Rom.:* Ὅτι τῇν δακτυλοῖν τῇν ἐκ νόμου ὁ ποιῶν αὐτοὺς ζήσεται ἐν αὐτῇ.

*Gal.:* Ὁ ποιῶν αὐτὰ ζήσεται ἐν αὐτοῖς.

The object of the citation is simply to prove that obedience was the principle of life in the Mosaic law (a universal ethical law, not abrogated by Christ: see Matt. vii. 21).

*Verses 6-8.*

In contrast with this, Paul introduces the righteousness which is of faith as defining its position in language taken from another Pentateuchal book, — a very free quotation from the Septuagint of Deut. xxx. 12-14.

*Heb.* "It [the commandment] is not in heaven, that ye should say, Who will ascend for us to heaven, and bring it to us, and make us hear it, that we may do it? And it is not beyond the sea, that ye should say, Who will go over for us beyond the sea, and bring it to us, and make us hear it, that we may do it? But the word is very near thee, in thy mouth, and in thy heart, to do it."

Septuagint, the same, with addition of "and in thy hands" after "in thy heart," and one or two unimportant verbal variations. In the Vatican manuscript, verse 13 is added in the upper margin by a later scribe (B<sup>2</sup>, B<sup>3</sup>, according to Vercellone and Cozza).

*Rom.* (with parenthetical interpretations by Paul). "Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down), or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what does it say? The word is near thee, in thy mouth, and in thy heart (that is, the word of faith, which we preach)."

*Deut.* xxx. 12-14 : רֹא בְּשִׂמְךָ הוּא לֵאמֹר מִי יַעֲלֶה-לָנוּ הַשְּׁמַיִם וְיִקַּח לָנוּ אֶתָּה וְיַשְׁמַעֲנוּ אֶתָּה וְיַגִּישֶׁנָּה : וְלֹא-תֵעָבֶר לִיָּם הוּא לֵאמֹר מִי יַעֲבֹר-לָנוּ אֶל-עֵבֶר הַיָּם וְיִקַּח לָנוּ וְיַשְׁמַעֲנוּ אֶתָּה וְיַגִּישֶׁנָּה : כִּי-קְרוֹב אֵלֶיךָ הַדָּבָר כִּאֲדָר בִּפְיָךְ וּבִלְבָבְךָ רַעֲיוֹנָה :

*Sept.* : <sup>12</sup> Οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστίν, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν; καὶ λήψεται αὐτὴν ἡμῖν, καὶ ἀκούσαντες αὐτὸ ποιήσομεν; <sup>13</sup> οὐδὲ πέραν τῆς θαλάσσης ἐστίν, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουστέην ἡμῖν ποιήσῃ αὐτήν, καὶ ποιήσομεν; <sup>14</sup> ἐστίν σου ἐγγὺς τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσίν σου αὐτὸ ποιεῖν.

*Rom.* : Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶν Χριστὸν καταγαγεῖν ἢ Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ τί λέγει; Ἐγγὺς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

It is difficult to say whether this passage is quoted as originally intended to be a description or prediction of righteousness by faith



(in contrast with righteousness by works), or not. On the one hand, it is a word of the Law put over against another word of the Law (verse 5), which *is* cited as authoritative description; nor would the peculiar introductory formula, "the righteousness of faith says" (which may be considered as equivalent to "the Scripture says"), nor the free dealing with the text (compare Rom. ix. 33; 1 Cor. xiv. 21, xv. 55), prove that Paul is not so citing here. On the other hand, the distinctness with which the Deuteronomy-text declares that it is speaking of righteousness, not by faith, but by obedience, and Paul's explanatory insertions (though these might also favor the first view), would suggest that he merely adopts the words as in form suitable for his purpose, and gives them a sense which he does not mean to represent as that of the original.

His object is to contrast the long and delusive way of establishing one's own righteousness by obedience to law (verse 3) with God's provision for attaining the end of the law by one simple word of faith in Jesus as the Christ of God. Here, says he, no long preparation is required, every thing is ready at hand: there is no need to ascend to heaven to bring the Messiah down, for he has already appeared on earth; nor to descend into the abyss of Hades to bring him up, for he has already risen from the dead: all that is necessary is faith in him. The change of the expression of Deuteronomy, "go beyond the sea," into "descend into the abyss," is based on the Jewish conception of the sea as the abyss of waters on which the earth rested (Heb. *tehom*, Gen. i. 2, viii. 2, and the same idea in Exod. xx. 4), and so naturally connected with the subterranean Hades, and is made in order to refer to the descent of Christ into Hades (as in Eph. iv. 9). Or it may be, that the expression "descend into the abyss" was already at hand in a popular Aramaic version, though so considerable an alteration as this must be regarded as improbable. The phrase may have been suggested to Paul by such passages as Ps. cvii. 26. The argument is concluded by two other quotations, in verse 11 (see on Rom. ix. 33) and verse 13 (see on Acts ii. 17-21).

### *Verse 15.*

From Isa. lii. 7.

*Heb.* "How beautiful upon the mountains are the

feet of him who brings tidings, who announces peace, who brings tidings of good!"

*Sept.* "[I am present] as beauty on the mountains, as the feet of him who announces good tidings of peace, as one who announces good tidings of good."

*Rom.* "How beautiful are the feet of those who bring good tidings of good!"

*Isa.* lii. 7: מֵהִנָּאוּ עַל-הַהָרִים רַגְלֵי כְּשֵׁר כְּשֵׁרִי שְׁלוֹם כְּשֵׁר טוֹב  
מִשְׁמִי'ן :שִׁמְיָן

*Sept.*: 'Ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες εὐαγγελιζομένου ἀκοῇν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθῆ, ὅτι ἀκουστήν ποιήσω τὴν σωτηρίαν σου.

*Rom.*: 'Ὡς ὥραιοι οἱ πόδες τῶν εὐαγγελιζομένων ἀγαθῆ.

The Septuagint here does not agree with our Hebrew text, and the rendering of Romans is probably from a synagogue Aramaic translation, unless, indeed, our Septuagint text is corrupt, and Paul followed a more correct copy.

The prophet speaks of the messengers who should appear on the mountains near Jerusalem, announcing the speedy return of the exiles from Babylon: the apostle, treating the passage as Messianic (as the rabbis also did), interprets it of the preaching of the gospel, or perhaps merely adopts the words as applicable thereto. The introductory formula, "as it is written," may be taken either way. For the following quotation (verse 16), referring to Israel's refusal to believe the report of the disciples of Jesus, see on John xii. 38.

*Text.*—The existence of the Sept. ὡς ὥρα ἐπὶ τῶν ὀρέων, ὡς πόδες, as early as the second century, is vouched for by the Old Latin version, which has: "sicut hora super montes, sic pedes." Yet a corruption into the above, from ὡς ὥραιοι ἐπὶ τῶν ὀρέων οἱ πόδες, would not be difficult. In the confusion attending the vowels in the early manuscripts, an ignorant copyist might have omitted the *ioi* from ὥραιοι, and then, missing the connection, have thought it necessary to change the *oi* before πόδες into ὡς, and similarly to write ὡς εὐαγγελιζόμενος. In that case the quotation in Rom. would be nearly after Sept., only changing the singular participle "him who brings good tidings" into the plural. If Paul followed an Aramaic version, this must have been affected by the Sept.; for our quotation apparently agrees with the Sept. against the Heb. in taking מִשְׁמִי'ן (read מִשְׁמִי'ן) as a noun = "report, tidings," instead of a participle = "announcing."

*Verse 18.*

From Ps. xix. 5 (4), after the Septuagint, which differs little from our Hebrew text.

*Heb.* "Their line goes forth into all the earth, and their words to the end of the world."

*Sept., Rom.* "Their sound has gone forth into all the earth, and their words to the ends of the world."

*Ps. xix. 5:* בְּכֹל-הָאָרֶץ יֵצֵא קוֹם וּבְקֶצֶה תָּבֵל כֹּל־הָאָרֶץ

*Sept.:* Εἰς πᾶσαν τὴν γῆν ἐξήλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

*Rom.:* Εἰς πᾶσαν τὴν γῆν ἐξήλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

The Septuagint "sound" (so also Symmachus and the Latin Vulgate) seems to be a free rendering, to secure parallelism with "words," instead of the less familiar "line" of the Hebrew, that is, "measuring-line" which marks the extent of the courses of the heavenly bodies. Paul adopts the words (without introductory formula) as expressive of the course of the gospel-message: it, like sun, moon, and stars, had traversed the whole earth,—a natural hyperbole. There is here no allegorizing of the psalm.

*Verse 19.*

Proof, by two quotations, that Israel had been warned of the transition of its privileges to the Gentiles. The first is from Deut. xxxii. 21, after the Septuagint (which gives the Hebrew correctly), with change of pronouns from third person to second.

*Heb., Sept.* "I will provoke them to jealousy with a not-people (*Sept.*, nation), with a foolish nation will I anger them."

Romans has "you" instead of "them."

*Deut. xxxii. 21:* וְאֲנִי אֶקְנִיאם בְּלֹא-יָעַם בְּנוֹי נָבֵל אֶכְבִּיעֵם

*Sept.:* Κἀγὼ παραζηλώσω αὐτοὺς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργισαμένοις.

*Rom.:* Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ παροργισμένοις.

The threat in Deuteronomy is, that Israel shall be conquered or defeated by an apparently inferior people; this is spiritualized by Paul into a prediction of the loss of religious superiority, with specific application to the transfer of spiritual privileges and life to the Gentiles under the gospel.

*Verses 20, 21.*

Second quotation, from Isa. lxx. 1, 2, after the Septuagint, with inversions.

*Heb.* "I have offered to give answers to those who asked not, I have put myself in the way of those who sought me not; I have spread out my hand all the day to a refractory people."

*Syrl.* "I became manifest to those who did not ask of me, I was found by those who did not seek me; I spread out my hands all the day to a disobedient and gainsaying people."

Romans as Septuagint, with inversion of the two first clauses.

*Isa.* lxx. 1, 2: נִרְשָׁתִי לֹלֵא שָׁאֵלוּ נִמְצָאתִי לֹלֵא בִקְשָׁנִי . . . פִּרְשָׁתִי יָדִי  
כָּל-הַיּוֹם אֶל-גֵּם כּוֹרֵר:

*Sept.:* Ἐμφανὴς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν.  
. . . ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

*Rom.:* Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.  
[πρὸς δὲ τὸν Ἰσραὴλ λέγει] Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

The Septuagint "became manifest" is from a different text-word from ours. "Disobedient and gainsaying," for Hebrew "refractory," is rhetorical expansion, or more probably a duplet. The principal verbs in the two first clauses are to be rendered, not as in the English Authorized Version, "I am [*or*, was] sought," and "am [*or*, was] found," but "I have endeavored [*or*, offered myself] to be sought and found," as is evident from the succeeding clause (not quoted in Romans): "I have said, Here am I, Here am I, to a people who did not call upon my name," — a description of a people to whom God had made advances in vain.

It is Israel, and not other nations, that is here meant (see verses 2, 7-9, 11), or, rather, the rebellious part of Israel, whom God declares he will destroy, and out of the righteous kernel (verse 9) raise up a new people for himself. The apostle, following the rendering of the Septuagint, refers verse 1 to the Gentiles, and verse 2 to Israel.

*Text.*—The *Nifals* נדרש and נמצא are permissive reflexives, “to let one’s self be inquired of, found;” or passives, “to be one who is to be [may be] inquired of, found.” Sept. ἐμφανῆς ἐγενήθη is rendering of נודעת, *Nifal* of ידע, as in Exod. ii. 14; ἀπειθοῦντα is translation of סורר; and ἀντιλέγοντα may be for the same word read as some form of סוג, “to draw back.”

## ROM. xi.

Proof from the Old Testament that the unbelief of Israel was only partial and temporary; that there was a chosen kernel; and that ultimately, after the conversion of the Gentiles, all Israel should give in its adhesion to the gospel.

*Verse 2.* “God has not cast off his people.”

The words are taken from Ps. xciv. 14: “the Lord will not cast off his people,” with change of tense, and substitution of “God” for “the Lord.” See also Ps. lxxvii. 8 (7), Lam. iii. 31, where the same word is used in the Septuagint for “cast off.”

*Ps.* xciv. 14: לא-יטש יהוה עמו

*Sept.*: Οὐκ ἀπώσεται κύριος τὸν λαὸν αὐτοῦ.

*Rom.*: Οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ.

*Verses 3, 4.*

From 1 Kings xix. 14, 18; the complaint of Elijah, and Yahwe's answer to it.

*Heb.* “<sup>14</sup> They [Israel] have broken down thy altars, and slain thy prophets with the sword, and I alone am left, and they seek my life to take it. . . . <sup>18</sup> I [Yahwe]



do [*or*, will] reserve seven thousand who have not bowed the knee to Baal."

The Septuagint is identical with the Hebrew in verse 14, but in verse 18 has "thou shalt leave," instead of "I do [*or*, will] reserve."

*Rom.* "Lord, they have slain thy prophets, they have digged down thy altars, and I am left alone, and they seek my life. . . . I have left for myself seven thousand men, who have not bowed the knee to Baal."

1 *Kings* xix. 14, 18: אֶת-מִזְבְּחֵיךָ הָרָסוּ וְאֶת-נְבִיאֶיךָ הָרְגוּ בְּחֶרֶב וְאִמָּר . . . וְהִשָּׁאֲרִיתִי בְּיִשְׂרָאֵל שְׁבַעת אֲלָפִים בָּל-הַבָּרְכִּים אֲשֶׁר לֹא-כָרְעוּ לַבַּעַל:

*Sept.*: Καὶ τὰ θυσιαστήριά σου καθείλαν, καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν βομφαίᾳ καὶ ἐπολέλειμμαι ἐγὼ μονώτατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν. . . . καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνата ἃ οὐκ ὤκλασαν γόνν τῷ Βάαλ.

*Rom.*: Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ ἐπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου. . . . κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἀνδρας, οἵτινες οὐκ ἔκαμψαν γόνν τῇ Βάαλ.

The inversion of the clauses in Romans, in verse 3 (Hebrew, verse 14), is without design. The substitution of the past tense (so also in the English Authorized Version, in Kings) for present or future is an allowable interpretation (though not a correct translation) of the Hebrew, representing God's designed act as already completed, and is here adopted as better suiting the application of the passage to the apostle's time. The translation is, in the main, after the Septuagint, but with several changes of tense and of words. God's consoling word to Elijah is not merely adopted by Paul as expressing the existing condition of things, but, as appears from the "then, therefore," of verse 5 compared with verse 2, seems to be cited as a prediction or pledge of the reservation of a chosen body of Israel under the gospel.

*Text.*—In verse 14 of Kings, Sept. καθείλαν and Paul's κατέσκαψαν both fairly represent Heb. הָרָסוּ; this variation from Sept., together with ἐπελείφθην for ἐπολέλειμμαι, μόνος for μονώτατος, the omission of λαβεῖν αὐτήν, and the

inversion of clauses, may be regarded as freedom of citation. In verse 18, the *והשׂארת* is to be taken as the preceding perfects with *והאז*: "Thou shalt go and anoint Hazael and Jehu and Elisha; and those who escape Hazael and Jehu shall be slain by Elisha, and I will reserve seven thousand." If the reservation be conceived of as commencing in the present, we may equally well render: "I do reserve." The wording of this verse in Rom. departs so far from Sept., as well as from the Heb., that it may be taken as a free translation of the Aramaic oral version: "I have left for myself," instead of Sept. "thou wilt leave in Israel," and Heb. "I will leave in Israel;" *ἐπτακισχιλίους ἀνδρας*, instead of *ἐπτά χιλιάδας ἀνδρῶν*; omission of *πάντα γόνατα*; *ἐκαμψαν* for *ἠκλῆσαν*; fem. *τῇ Βάαλ*, for Sept. masc. *τῷ Βάαλ*. This fem. form of Baal seems to come, not from an androgynous conception of the god (Weiss, in Meyer's Commentary), but from an identification, from a monotheistic point of view, of the god with his image (*ἡ εἰκών*) (Hengstenberg and others). Yet these variations may all be looked on as freedoms of quotation from memory, the form being adapted to the apostle's discourse, while the essential meaning is preserved.<sup>1</sup>

### Verse 8.

There follow three quotations (two of which are blended in verse 8) to show that those of Israel who were not chosen were hardened. The two citations of this verse are from Isa. xxix. 10, and Deut. xxix. 3 (4), freely after the Septuagint.

*Heb., Isa.* "Yahwe has poured out on you a spirit of deep sleep." *Deut.* "And Yahwe has not given you . . . eyes to see and ears to hear, up to this day."

*Sept.* "The Lord has given you to drink a spirit of stupor."

Deuteronomy, in the Septuagint, as the Hebrew.

*Rom.* "God has given them a spirit of stupor, eyes not to see, and ears not to hear, up to this very day."

*Isa. xxix. 10:* כִּי-נָכַח עֵינֵיכֶם יְהוָה רִיחַ תַּרְדֵּמָה וַיַּעֲצֵם אֶת-עֵינֵיכֶם

*Sept.:* Ὅτι πεπότικεν ὑμῶς κύριος πνεύματι κατανύξεως καὶ καμμήσει τοὺς ὀφθαλμοὺς αὐτῶν.

*Rom.:* Ἐδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκοῦειν, ἕως τῆς σήμερον ἡμέρας.

<sup>1</sup> See added note on p. 279.

*Deut. xxix. 3:* וְלֹא-נָתַן יְהוָה לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנוֹת לִשְׁמָעַי  
עַר הַיּוֹם הַזֶּה:

*Sept.:* Καὶ οὐκ ἔδωκε κύριος ὁ θεὸς ὑμῖν καρδίαν εἰδέναι καὶ ὀφθαλμοὺς βλέπειν καὶ ὦτα ἀκοῦναι ὥς τῆς ἡμέρας ταύτης.

The Septuagint "gave to drink" is interpretation of "poured out," the spirit of stupor being conceived of as a drink, from the preceding verse of Isaiah; and the "has given" of Romans is a loosely equivalent term, taken from Deuteronomy. The Greek word rendered "stupor" means properly "compunction, anguish of mind," and then, apparently, the stupefaction produced by this feeling.

Chapter xxix. of Isaiah begins with a denunciation of the mad folly of Jerusalem, for which this punishment of spiritual sleep and blindness is threatened; and the Deuteronomy-verse similarly upbraids the Israelites for their spiritual dulness in the presence of the great things that Yahwe had done for them in the march through the wilderness. Paul finds in these words a prediction of the indifference of Israel to the gospel, as may be inferred from the preceding verse: "only the chosen found what they sought [that is, salvation], and the rest were hardened, as it is written, God gave them," etc.

*Text.*—Heb. תרדמה means everywhere "a deep sleep," namely, in Gen. ii. 21, xv. 12; 1 Sam. xxvi. 12; Job iv. 13, xxiii. 15; Prov. xix. 15; and is rendered in the Sept. by ἐκστασις, "trance" (Gen.); θάμβος, "amazement, stupor" (Sam.); φόβος, "fear," or δεινὸς φόβος, "terrible fear" (Job): and we may, therefore, here render κατάνυξις by "stupor," though in Ps. lx. 5 it stands for Heb. תרעלה, "reeling."

### Verses 9, 10.

From Ps. lxi. 23, 24 (22, 23).

*Heb.* "Let their table before them become a trap, and a snare to them at ease; let their eyes be darkened that they cannot see, and make their loins continually to shake."

*Sept.* "Let their table be made before them a snare, and a requital, and an occasion of stumbling; let their

eyes be darkened that they may not see, and bend thou their back continually."

*Rom.* "Let their table be made a snare, and a trap, and an occasion of stumbling, and a recompense to them" (and the rest as the Septuagint).

*Ps. lxi.* 23, 24: תַּחֲשֹׁכֶנָּה<sup>24</sup> : לִכְנֹסִים וְלִשְׁלֹמִים לָפָח לִפְנֵיהֶם לְפָח וּמִתְנִיָּהֶם תִּמְדֵּי הַמָּעַר : עֵינֵיהֶם כִּרְאוֹת וּמִתְנִיָּהֶם תִּמְדֵּי הַמָּעַר :

*Sept.* : <sup>23</sup> Γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον. <sup>24</sup> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

*Rom.* : <sup>9</sup> Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς, <sup>10</sup> σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον.

The Septuagint "requital" represents a different vowel-pointing of our Hebrew word, and gives an easier sense than the Masoretic reading "to them at ease;" "occasion of stumbling" corresponds to "snare," loose rendering; "bend the back" is paraphrase (for elegance) of "shake the loins." Romans inserts a fourth term, "trap," in verse 9, perhaps a rhetorical addition, perhaps a recollection of *Ps. xxxv. 8* (*Sept. xxxiv. 9*), (or possibly a duplet), inverts the order of the Septuagint "requital" and "stumbling," and changes the former into "recompense."

The psalm is a cry to God, out of great affliction, and in part an invocation of punishment on the psalmist's personal enemies. It contains no reference to any deliverer but Yahwe, has no Messianic outlook; but by a typical interpretation the writer was identified with the Messiah, and his enemies regarded as the enemies of the kingdom of God, as here, where Paul makes them the recreant Israel. Neither the style nor the historical setting suits the time of David, to whom the psalm is ascribed in the title; verse 35 (34) supposes a period of national disaster which rather points to the Assyrian or the Chaldean invasion. The "David" in Romans may be taken as a general designation of the book of Psalms; though it is probable that the apostle, who was here occupied with something higher than questions of date and authorship, regarded this psalm as the production of King David.

*Text.* — Instead of שְׁלֹכִים, Sept. seems to have read שְׁלָכָה, as in Ps. xci. 8, or שְׁלֹכִים, as in Isa. xxxiv. 8; and this suits the connection better. The *θήρα* of Rom. means properly the act of hunting, or the animal hunted or taken; but in Ps. xxxv. 8 is Sept. rendering of Heb. רֶשֶׁת, “net,” as the means of taking the prey, and in this sense is here employed.

*Verses 26, 27.*

Finally all Israel shall be saved. From Isa. lix. 20, 21, and xxvii. 9.

*Heb.* (lix.) “And there shall come to Zion a Goel, and to those who turn from transgression [*or*, rebellion] in Jacob . . . and this is my covenant with them: . . .” (xxvii.) “On this condition shall the iniquity of Jacob be covered [*or*, forgiven], and this shall be all the fruit of taking away his sin.”

*Sept.* “And on Zion’s account shall come the deliverer, and shall turn away impieties from Jacob, and this is the covenant from me to them: . . . for this reason the transgression of Jacob shall be removed, and this is his blessing when I take away his sin.”

*Rom.* “Out of Zion shall come the deliverer, shall turn away impieties from Jacob, and this is the covenant from me to them, when I take away their sins.”

*Isa.* lix. 20, 21: וְבָא לְצִיּוֹן גּוֹאֵל וְלִשְׁבֵי פָשַׁע בְּיַעֲקֹב נָאֵם יְהוָה: <sup>21</sup> וְנָאֵם יְהוָה: וְאֵת בְּרִיתִי אִתָּם אֶמַר יְהוָה:

xxvii. 9: . . . הִקֵּר חַטָּאתוֹ . . .

*Sept.*: (lix.) <sup>20</sup> Καὶ ἤξει ἐνεκεν Σιών ὁ ρυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>21</sup> καὶ αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, εἶπε κύριος. (xxvii.) . . . ὅταν ἀφέλωμαι αὐτοῦ τὴν ἁμαρτίαν. . . .

*Rom.*: <sup>26</sup> Ἦξει ἐκ Σιών ὁ ρυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>27</sup> καὶ αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

The Septuagint translates “for Zion,” instead of the more natural “to Zion,” but without material change of sense; the rendering of the next clause, “shall turn away iniquities from Jacob,” rests on a reading of the Hebrew that does not agree with the context so well



as the Masoretic text ; in Isa. xxvii., the latter part of the verse shows that the expression which means literally "in this," signifies "on this condition" (namely, the removal of idolatry), rather than "on account of this, for this reason ;" "removed" is free rendering of "covered." Romans, perhaps through inadvertence, possibly from some Greek manuscript, changes the first preposition from "on account of, for the sake of," to "out of" (no additional Messianic sense is gained by this alteration), and in chapter xxvii. adopts only a detached clause, changing the singular "his sin" into "their sins." The citation is, with these slight exceptions, strictly after the Septuagint.

In chapter lix. the prophet declares that the iniquities of Israel have separated them from God, but, on their expressing repentance, promises a Goel, or redeemer, to the repentant part of the nation, and adds, as Yahwe's covenant, that his spirit and words shall remain with them forever ; the statement in chapter xxvii. is that their iniquity shall be forgiven on the condition that they put away the *asheras* (pillars of the goddess Ashera) and sun-images. The first clause might be rendered : "he [Yahwe] shall come as God ;" and, in any case, the Goel is Yahwe himself, as appears from verses 16, 17, where Yahwe, seeing that no man came forward to deliver Israel, arms himself, and prepares to take vengeance on the enemies of his people, and bring salvation. The spiritual conception of these passages, deliverance from sin through the truth, is fulfilled in Christianity, not to the literal Israel, but to all who believe ; and the apostle's application of the words to Israelites as distinguished from Gentiles (verses 25, 26) seems not to be in accord with his argument in Rom. iv. 14, ix. 7, 8, where he says that the true Israel is not the bodily seed of Abraham, but they who lay hold of the promise by faith.

*Text.*—Instead of our לִשְׁבִי, Sept. seems to have read, less well, לִשְׁבִי or שִׁבִי.

*Verse 34 ;* 1 Cor. ii. 16.

From Isa. xl. 13.

*Hcb.* "Who has measured the spirit of Yahwe, and being his counsellor has given him information?"

*Sept.* "Who has known the mind of the Lord, and who has been made his counsellor, who teaches him?"

*Rom.* "Who has known the mind of the Lord? or, who has been made his counsellor?"

*Cor.* "Who has known the mind of the Lord, that he should teach him?"

*Isa.* xl. 13: מִי־תִכַּן אֶת־רָחוֹם יְהוָה וְאִישׁ יַעֲצֵהוּ יְדִיעֵנִי

*Sept.*: Τίς ἐγνω νοῦν κυρίου, καὶ τίς αὐτοῦ σύμβουλος ἐγένετο, ὃς συμβιβᾷ αὐτόν;

*Rom.*: Τίς ἐγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

*Cor.*: Τίς γὰρ ἐγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν;

Instead of "measured," we might render "tried, proved, tested" (as in Prov. xvi. 2, where a different form of the same verb is used), or "directed" (English Authorized Version), "regulated" (Cheyne); but "measure" agrees with the use of this verb in the preceding verse, "measured the heaven with a span." Septuagint "known" is probably intended to be the equivalent of "measure;" "mind" is also a general equivalent of "spirit," for which, however, another Greek word is more commonly employed: the insertion, "has been made," perhaps represents a Hebrew word not in our text, but is more probably a loose translation of the latter. Romans omits one part of the Septuagint verse, and Corinthians another; the reading of Corinthians, "who [*or*, that he] should teach him," is found in the Alexandrian and Sinaitic manuscripts of the Septuagint, but it is doubtful whether this is a genuine Septuagint variation, or a conformity to the New Testament; if the latter is the case, we must suppose that the variation is Paul's, made after an oral Aramaic version of the time, or from rhetorical feeling, as giving a better turn to the expression. The Targum of Jonathan here paraphrases: "Who has established [*or*, prepared] the spirit of holiness in the mouth of all the prophets? is it not Yahwe, and the righteous, the servants of his word? he has made them know the words [*or*, matters] of his good pleasure."

### *Verse 35.*

Continuation of the thought of the preceding quotation: "Who has first given to him, and it shall be recompensed him?" From

Job xli. 3, of which the Hebrew reads: "Who has been beforehand with me [Yahwe], that I should repay him?" The Septuagint here renders incorrectly: "Who shall resist me and abide?" but the Latin Vulgate has, correctly after the Hebrew, and almost identical with Romans: "Who has given me before, that I should return it to him?" The apostle follows the Aramaic translation (this being, perhaps, a sort of proverbial saying, of which the Aramaic form, heard in the synagogue, would cling to the memory), only changing the person from the first to the third, to suit the form of his discourse.

*Job* xli. 3: מִי הַקִּדְמָנִי וְאַשְׁלֵם

*Sept.*: Τίς ἀντιστήσεται μοι καὶ ὑπομενεῖ;

*Rom.*: Τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ;

#### ROM. xii.

The quotations are ethical precepts.

*Verse* 16. "Be not wise in your own conceits."

After such passages as Prov. xii. 15, xxvi. 12.

*Verse* 17; 2 Cor. viii. 21.

From Prov. iii. 4.

*Heb.* "And thou shalt find favor and good understanding in the eyes of God and man."

*Sept.*, verses 3, 4. "And thou shalt find favor. And devise excellent things in the sight of the Lord and of men."

*Rom.* "Devising excellent things in the sight of all men."

*Cor.* "For we devise excellent things not only in the sight of the Lord, but also in the sight of men."

*Prov.* iii. 4: וּמִצָּחֶן-וְשִׁכְלָ טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם

*Sept.*: Καὶ προνοοῦ καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων.

*Rom.*: Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.

*Cor.*: Προνοοῦμεν καλὰ οὐ μόνον ἐνώπιον κυρίου ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

Freely after the Septuagint, which here misunderstands the Hebrew (taking שכל as a verb).

*Verse 19; Heb. x. 30.*

From Deut. xxxii. 35.

*Heb.* "To me belongs vengeance and requital."

*Sept.* "In the day of vengeance I will requite."

*Rom., Hebrews.* "To me belongs vengeance, I will requite."

*Deut. xxxii. 35:* לִי נָקָם וְשָׁלָם

*Sept.:* 'Εν ἡμέρᾳ ἐκδίκησεως ἀνταποδώσω.

*Rom., Heb.:* 'Εμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.

The terms of the quotation are taken from the Septuagint; and the form of the sentence follows the Septuagint in the second half, but the Hebrew in the first. It seems to be a quotation from memory, in which, while the familiar Greek words are used, the construction is in part taken from some current translation, probably the synagogal Aramaic version; and it may be that the identity of form in Romans and Hebrews points to a proverbial saying (so Weiss in Meyer), derived, of course, from current versions. The New-Testament rendering is, in fact, identical with that of the Targum of Onkelos. The antithesis which the apostle emphasizes in Romans, between vengeance by God and vengeance by man, is not found in Deuteronomy, where it is merely said that God will take vengeance on the enemies of his people. In Hebrews the application is, that God will judge those who, having professed themselves his servants, are afterwards unfaithful, and fall away.

*Text.*—The existing Heb. manuscripts offer no variations, and the translation of Onkelos may be only an expansion for emphasis. Yet Sept. seems to have read, בְּיוֹם נָקָם אֲשֶׁלָם, and we may conclude that אֲשֶׁלָם stood in some Heb. manuscripts. Paul's agreement with Onkelos points to an oral Aramaic translation from which both drew.

*Verse 20.*

Against self-revenge. From Prov. xxv. 21, 22.

*Heb.* "If thine enemy hunger, give him bread to eat, and if he thirst, give him water to drink; for [thus] thou shalt lay coals of fire on his head, and Yahwe will recompense thee."

*Sept.* (almost literally after *Heb.*). "If . . . feed him . . . give him to drink; for, by so doing, thou shalt heap" . . .

*Rom.* Identical with *Sept.*

The sense is, that kindness to an enemy will overwhelm him with shame and repentance.

*Provi.* xxv. 21, 22: אִם-רָעַב שָׁנְאָךְ הָאֲכִילֵהוּ לֶחֶם וְאִם צָמָא הִשְׁקֵהוּ מַיִם כִּי נִחְלִים אַתָּה הוֹתָה עַל-רָאשׁוֹ: <sup>22</sup>

*Sept., Rom.:* <sup>21</sup> Ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν. <sup>22</sup> τοῦτο γὰρ ποιεῶν ἀνθρώπου πεινῶντος σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

ROM. xiv. 11 : ISA. xlv. 23.

*Heb.* "By myself I swear . . . that to me every knee shall bow, every tongue shall swear."

The Vatican Septuagint as the Hebrew, except the last clause, "shall swear by God."

*Rom.* "As I live, says the Lord, to me every knee shall bow, and every tongue shall confess to God."

With the last clause, which is not found in the Hebrew, the Vatican Septuagint, or the Aramaic (Targum or Peshitto), agrees the Alexandrian Septuagint, which, however, is open to the suspicion of having been conformed to the New Testament (as in the Old Testament it has been conformed to the Hebrew).

*Isa.* xlv. 23: כִּי נִשְׁבַּעְתִּי יְצֵא מִפִּי צִדְקָה דָּבָר וְלֹא יָשׁוּב כִּי-לִי תִכְרַע כָּל-בָּרָךְ תִּשְׁבַּע כָּל-לִשׁוֹן:

*Sept.:* Κατ' ἑμᾶς τοῦ ὁμῶν, εἰ μὴ ἐξελεύσεται ἐκ τοῦ στόματός μου δικαιοσύνη, οἱ λόγοι μου οὐκ ἀποστραφήσονται, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ ὁμῶνται πάντα γλῶσσαι τὸν θεόν.



*Rom.*: Ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

The "confess" of the apostle, a loose synonyme of "swear," may be taken from the oral Aramaic rendering. The "as I live" is a common prophetic expression, literally, "by my life [I swear]," here substituted for "by myself I swear," as a more seemly formula. The "by God" of the Septuagint (*Romans*, "to God") is free hermeneutical addition, common in the Septuagint and Targums.

In *Isaiah*, God announces that all nations shall abandon their idols, and worship the God of Israel, bend the knee to him in token of allegiance, swear by him as their God. The apostle, laying the stress on the term "confess" (which, however, is not properly in the Hebrew), finds here a prediction ("for it is written") of the last judgment: we must not judge our brethren, says he, seeing we shall all be judged by God. The context thus favors the rendering "confess" in *Romans*, and not "give thanks or praise."

*Text.*—The *Pael* of קים, used in the Targum of Jonathan as the rendering of Heb. נשבע, "swear," may also mean "confirm, vouch, declare a thing to be so," whence may have come Paul's "confess."

#### ROM. xv.

The quotations refer to Christ's suffering, and the announcement of the gospel to the Gentiles.

#### Verse 3.

From *Ps. lxi.* 10 (9).

*Heb.* (with which agree *Sept.* and *Rom.*). "The reproaches of those who reproached thee have fallen upon me."

*Ps. lxi.* 10: חֲרָפוֹת הָרֹדְפִים נָפְלוּ עָלַי

*Sept., Rom.*: Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων ἐπ' ἐμέ.

The psalmist describes the sufferings he endures from the enemies of the God of Israel, or of his faithful worship; the apostle refers

the utterance to the Messiah, and cites the unmerited sufferings of Christ as a motive for our bearing the burdens of others.

*Verses 9.*

From Ps. xviii. 50 (49) (2 Sam. xxii. 50).

*Heb.* "Therefore I will praise [*or*, acknowledge] thee among the nations, O Yâhwe, and to thy name I will sing."

So the Septuagint and Romans, with omission of the vocative; but in Second Samuel the Septuagint has "in thy name," by a misreading of the text (ב for ל).

*Ps. xviii. 50:* על-בן אֹרֶךְ בָּנוּם יְהוָה וּלְשֹׁכֶךְ אֶזְכָּרָה

*Sept.:* Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, κίριε, καὶ τῷ ὀνόματί σου ψαλῶ.

*Rom.:* Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι καὶ τῷ ὀνόματί σου ψαλῶ.

The psalmist's declaration of his purpose to praise the power and goodness of his God among the other nations is applied by the apostle Messianically.

*Verses 10.*

The same thought, from Deut. xxxii. 43, after Septuagint: "Rejoice, O nations, with his people."

*Deut. xxxii. 43:* הֲרִנְיִנִי גוֹיִם יַעֲבֹדוּ

*Sept., Rom.:* Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ.

The rendering of the Hebrew is doubtful. The most natural translation of the words as they stand, "O ye nations, make his people to rejoice," does not suit the connection, nor does the translation of the Septuagint, which is, besides, difficult if not impossible, with our Hebrew text. The preceding context describes the vengeance of Yâhwe on Israel's enemies: "I lift my hand to heaven, and say, As I live forever, if I whet the lightning of my sword, and my hand lays hold on judgment, I will render vengeance on my adversaries, and repay those that hate me; I will make my arrows drunk with blood, and my sword shall feed on flesh, with the blood

of the slain and the captive, from the head of the leaders of the enemy." Then follows our passage: "Rejoice . . . for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, his people." From the connection we should here expect a sentiment unfriendly to the "nations," to whom the song is hostile throughout; and a comparison with Jer. xxxi. 7 (which resembles this verse in tone and language) would suggest some such translation as, "rejoice among the nations for his people" (by a slight change of the text), Israel being supposed to be in exile, as in verse 26 of our chapter, but with prospect of deliverance. In any case, the thought expressed is the triumph of Israel over its enemies, and not the extension of the knowledge of the God of Israel among the nations of the earth.

*Text.*—The Sept. seems to have read, *הֲרַנִּינוּ גוֹיִם אֶת-עַמּוֹ*, and to have rendered *אֶת* "with;" or it read, by doubling, *עַם עַמּוֹ*, "with his people." The pointing *עִמּוֹ*, "with him," gives no good sense. The insertion of *ב* before *גוֹיִם* and *ל* before *עַמּוֹ* would give the translation above suggested, which, however, would be somewhat unnatural in the connection. The Vulgate rendering, "laudate gentes populum eius," is also here unsuitable and incorrect.

### Verse 11.

Continuation of the above. From Ps. cxvii. 1, after the Septuagint, with one inversion and one change of person, both unimportant.

*Heb.* "Praise Yahwe, all ye nations, celebrate him, all ye peoples."

So the Septuagint and Romans: "Praise, all ye nations, the Lord, and let all the peoples praise him." The change of order: "Praise, all ye nations, the Lord," seems to be a rhetorical variation, to gain variety in the two clauses. The Alexandrian Septuagint and the Sinaitic agree with the New Testament, but there is no reason for supposing that they give the genuine Septuagint text.

*Ps. cxvii. 1:* *הֲלֵלוּ אֶת-יְהוָה כָּל-גּוֹיִם שְׁבַחֵהוּ כָל-הָאֲמִיִּם*

*Sept.:* *Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, ἐπαυέσατε αὐτὸν πάντες οἱ λαοί.*

*Rom.:* *Αἰνεῖτε πάντα τὰ ἔθνη τὸν κύριον, καὶ ἐπαυεσάτωσαν αὐτὸν πάντες οἱ λαοί.*

The psalmist calls on the nations to praise Yahwe for his mercy to Israel; this is taken by the apostle to signify or involve the announcement of the gospel to the Gentiles.

*Verse 12.*

The same. From Isa. xi. 10, after the Septuagint, with omission of several words as unnecessary.

*Heb.* "And it shall come to pass in that day, the root of Jesse who stands as an ensign of the peoples, to him shall the nations resort."

*Sept.* "And there shall be in that day the root of Jesse, and he who arises to rule over the nations—on him shall the nations hope."

*Rom.* "There shall be the root of Jesse," etc. (as the Septuagint).

Isa. xi. 10: וְהָיָה בַּיּוֹם הַהוּא שָׁרֵשׁ יִשְׁי אֲשֶׁר עֶמֶד לְגֹם עַמִּים אֵלָיו גּוֹיִם יִדְרְשׁוּ:

*Sept.*: Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἐθνὴ ἐλπιοῦσι.

*Rom.*: Ἐσται ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἐθνὴ ἐλπιοῦσιν.

The reference in Isaiah is to the delivering Davidic king, a temporal sovereign, who should rule in Jerusalem in righteousness, — a conception which was fulfilled, as to its spiritual content, in Jesus of Nazareth, and so the passage is applied by the apostle. The "root of Jesse" is to be understood, after verse 1, as a sprout from the root of the Davidic family, a descendant of David; the expression contains no allusion to meanness of origin, but merely states that the coming king, the victorious head of Israel, who shall enjoy the homage of the nations, shall be of the stock of David. The Septuagint "arises to rule" is paraphrase of "stands as ensign," the ensign or banner determining the movements of the army; and "hope" is also apparently a free rendering, instead of "seek, resort to."

*Verse 21.*

From Isa. lii. 15, after the Septuagint (with change in order of words), which is here not correct.

*Heb.* "What had not been told them they shall see, and what they had not heard they shall understand."

*Sept., Rom.* "They shall see to whom no tidings of him came, and they who have not heard shall understand."

*Isa. lii. 15:* כִּי אֲשֶׁר לֹא-כָפַר לָהֶם רָאוּ וְאֲשֶׁר לֹא-שָׁמְעוּ הִתְבּוֹנְנוּ

*Sept.:* \*Ὅτι οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται, καὶ οἱ οὐκ ἀκηκάσιν συνήσουσι.

*Rom.:* \*Ὁψονται οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ καὶ οἱ οὐκ ἀκηκάσιν συνήσουσιν.

The Septuagint takes the relative pronoun as masculine subject of the verbs "see" and "understand," instead of neuter object; but the general sense is not thereby affected.

The passage describes the fame which the servant of Yahwe, the righteous Israel, should attain, — that is, the extension of the knowledge of Israel's God among the nations; and the apostle cites it (in the Messianic sense) as the ground or justification of his plan of preaching the gospel in places where it had not been heard. The "to him" of the Septuagint comes from a misreading of the Hebrew text.

*Text.*— For להם, Sept. read עָלָיו. The change in the order of words in Rom. (putting ὄψονται first) is perhaps for the sake of simplicity and directness of construction.



## FIRST CORINTHIANS.

I COR. i.

*Verse 19.*

From Isa. xxix. 14, after the Septuagint, with change of one word.

*Heb.* "The wisdom of its [Judah's] wise men shall perish, and the sagacity of its sagacious men shall hide itself."

*Sept.* "I will destroy the wisdom of the wise, and hide the sagacity of the sagacious."

Corinthians has "reject," instead of "hide," as a stronger expression. The change of construction in the Septuagint seems to rest partly on difference of the Hebrew text ("destroy," instead of "perish"), and the second verb is then conformed to this.

*Isa. xxix. 14:* וְאַכְרֶה חֲכָמָת חֲכָמָיו וּבִינָת נְבִנָיו תִּכְתֶּתֶר

*Sept.:* Καὶ ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν κρύψω.

*Cor.:* Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

The dealing of God with the unholy wisdom of Judah at this particular time is erected by the apostle into a general principle of the divine action, but with special reference to methods of salvation originated by man.

*Text.*—*Sept.* may have read אִיבִירָה, instead of אַכְרֶה, and perhaps also אַכְתִּיר, instead of תִּכְתֶּתֶר.

*Verse 31; 2 Cor. x. 17.*

From Jer. ix. 22, 23 (23, 24), abridged after the Septuagint (verses 23, 24).

*Heb.* "Thus says Yahwe, Let not the wise man glory in his wisdom, and let not the mighty man glory in his might, let not the rich man glory in his riches, but in this let him that glories glory, in understanding and knowing me, that I am Yahwe, who executes mercy, judgment, and justice in the earth."

So the Septuagint.

*Cor.* "Let him that glories glory in the Lord."

*Jer.* ix. 22, 23: **בְּזֹאת יִתְהַלֵּל הַפִּתְהַלֵּל**

*Sept.*: 'Εν τούτῳ καυχᾶσθω ὁ καυχώμενος.

*Cor.*: 'Ο καυχώμενος ἐν κυρίῳ καυχᾶσθω.

The prophet's exhortation to the men of his day (not long before the Chaldean attack) was to find the ground of their self-gratulation in the fact that they knew the Lord to be a God of mercy and justice, who would punish, yet spare his people: this is used by the apostle, with a slight modification of form, but retention of the essential meaning, in illustration of his preceding argument, that we are to look for salvation, not to schemes of man's devising, but to Christ Jesus, who is foolishness to the wise of the world, but is made by God wisdom and redemption.

*Text.*—Böhl (*A Tliche Citate*, on this passage) supposes that the Aramaic version, reading **בִּיהוּה**, instead of **בְּזֹאת**, rendered, "in Yahwe [the Lord] let him that glories glory;" and that this clause gives Paul's quotation. But this change of text does not accord with the context: the "in this" is necessary, and an abridgment of a long passage is not unusual in the New Testament.

I COR. ii., iii.

Further discussion of the wisdom of God as opposed to the wisdom of men.

*Chapter ii. 9.*

From Isa. lxiv. 3 (4).

*Heb.* "From of old men have not heard, not perceived with the ear, eye has not seen a God beside thee, who does [gloriously] for him who waits on him."

*Sept.* (verse 4). "From of old we have not heard, nor have our eyes seen a God beside thee, and thy works which thou wilt do for those who wait for mercy."

*Cor.* "Things which eye has not seen and ear has not heard, and which have not entered into heart of man, whatever things God has prepared for those who love him."

The Septuagint seems to give a free translation of our present Hebrew text: the "we" is indefinite subject, like "men" (not expressed in the Hebrew); the second "heard" (perceived with the ear) is omitted as an unnecessary repetition; "thy works" is inserted as necessary complement to "wilt do" (the Hebrew has simply "does, or, will do"); "mercy" also may be inserted as natural complement of "wait for;" and the second person, "thou wilt," may be conformity to "beside thee." The Hebrew text of the Septuagint may, however, have differed from ours. Paul gives a free expanded rendering after the Septuagint, taking only the general idea from the Old-Testament passage. The clauses relating to seeing and hearing are given nearly as the Septuagint, and the next, "which have not entered into the heart of man," is added for emphasis; Septuagint, "the works which thou wilt do," becomes "whatever things God has prepared;" instead of "those who wait for mercy," Paul takes the more general (vaguely equivalent) expression, "those who love him," as more suitable in tone to the gospel.

The prophet, picturing the desolations of the exile, wishes that God would intervene on his people's behalf, and refers to the great things of which he is capable (probably with allusion to the preceding history of Israel) for those who wait trustfully for his help. Such

great things God has prepared, says the apostle, in the mystery, formerly hidden but now revealed, of salvation in Christ, which is the wisdom of God, unsuspected by the wise men of the world, made known to the believer by the Spirit. This he finds expressed in the words of the prophet, and he freely alters the original to suit his argument.

### *Chapter iii. 19.*

From Job v. 13, "He who takes the wise in their craftiness." So Corinthians. The Septuagint has: "in [their] prudence" (*or*, wisdom).

*Job* v. 13: לָכֵן חֲכָמִים בְּעֵרָקָם

*Sept.*: Ὁ καταλαμβάνων σοφούς ἐν τῇ φρονήσει.

*Cor.*: Ὁ ὁρασόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

Paul cites probably (since the body of his quotations does not show a reference to the Hebrew) from an Aramaic version, which was nearer the Hebrew than is our Septuagint text; not, however, because it was a more accurate rendering (for he often follows an incorrect translation of the Septuagint), but probably because this proverbial expression was familiar to him in its Aramaic form.

### *Chapter iii. 20.*

From Ps. xciv. 11, after the Septuagint.

*Heb.* "Yahwe knows the thoughts of man that they are vanity."

*Sept.* "That they are vain."

*Cor.* "The Lord knows the thoughts of the wise that they are vain."

*Ps.* xciv. 11: יְהוָה יָדַע מַחְשְׁבוֹת אָדָם כִּי-הֵפֶה הֶבֶל

*Sept.*: Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν ἀνθρώπων ὅτι εἰσὶ μάταιοι.

*Cor.*: Κύριως γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

This alteration, from "man" to "the wise," is either an inadvertence (result of quoting from memory), or, more probably, an inten-

tional change to suit the argument (the genus "man" including the species "wise"). The change may have been suggested by the context of the psalm, where the "brutish" and "fools" might be understood of men wise in their own conceits; or the apostle may simply have chosen to state clearly the antithesis of wisdom and vanity, which is involved in the psalm-word, for by "man" the psalmist means the "worldly-wise, self-sufficient, ungodly man," and this is precisely what Paul means. The explanation that the "wise" comes from a current Aramaic text, which read "Edom," instead of "man," "Edom" being then interpreted to mean "wise" (from the well known wisdom of the Edomites), seems far-fetched. Both this and the preceding quotation are introduced by the formula, "It is written."

*Text.*—אֲדָם, instead of אָדָם, is quite possible, but hardly probable.

# I COR. v.-x.

Practical exhortations.

## Chapter v. 13.

Exclusion of an immoral person from the church. The form of the expression, "put away the wicked man from among yourselves," is adopted from the Septuagint, Josh. vii. 13 (story of Achan), "if you do not put away the accursed thing from among yourselves." The Septuagint gives the Hebrew exactly.

*Josh.* vii. 13: עַרְהֶסְיָרְכֶם הַחַרִּים קִקְרְבְּכֶם

*Sept.:* Ἐως ἂν ἐξάψητε τὸ ἀνάθεμα ἐξ ὑμῶν.

*Cor.:* Ἐξάψατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

## Chapter ix. 9; 1 Tim. v. 18.

From Deut. xxv. 4, after the Septuagint.

*Heb.* "Thou shalt not muzzle an ox while he is threshing."



So the Septuagint, Corinthians, and Timothy; the last changing the order of the Greek words.

*Deut.* xxv. 4: לֹא-תַחֲסֵם שׁוֹר בְּרִישׁוֹ

*Sept., Cor.*: Οὐ φιμώσεις βοῦν ἀλοῶντα,

*Tim.*: Βοῦν ἀλοῶντα οὐ φιμώσεις.

The passage is cited to show that the Christian minister is entitled to pecuniary support from his brethren, and in Corinthians Paul adds that the command was originally given, not for the sake of the ox, but "altogether for our sake:" he means, perhaps, that the lesser reason is insignificant alongside of the greater; certainly the Deuteronomic law was given in the interests of the laboring beast and his owner.

*Text.*—Westcott and Hort have φιμώσεις, as Sept., with  $\aleph$  A B<sup>3</sup>, etc.; Tischendorf reads κημώσεις, "muzzle," with B\* D\* F G, etc. If Paul used the latter term, it must be supposed that he translated this familiar saying from the Aramaic, instead of taking it from Sept.

### Chapter x. 7.

From Exod. xxxii. 6, after the Septuagint, which renders the Hebrew with exactness: "The people sat down to eat and drink, and rose up to play." The idolatry of the Israelites held up as a warning to the Corinthian Christians.

### Chapter x. 20.

The expression used of the Gentiles, "they sacrifice to demons, and not to God," is taken from the Septuagint, Deut. xxxii. 17, with change of tense from past to present. The Hebrew reads: "they [Israel] sacrificed to demons, not-god;" the "demon" being any supernatural being, here equivalent to "false god."

*Deut.* xxxii. 17: יִזְבְּחוּ לַשְּׂדִיִּים לֹא אֱלֹהִים

*Sept.*: Ἐθυσαν δαίμονιους καὶ οὐ θεῷ.

*Cor.*: Ὅτι ἂ θύουσιν, δαίμονιους καὶ οὐ θεῷ θύουσιν.

*Text.*—Heb. שֵׂדִי seems to have meant originally a supernatural being, inferior to the gods proper; in Assyrian it is the name of the bull-deities that guarded the entrances to temples and palaces. Among the Israelites, after they reached monotheism, it naturally came to signify all gods but the God of Israel.

*Chapter x. 22.*

From the same passage, Deut. xxxii. 21, Septuagint, comes the expression, "we provoke the Lord to jealousy."

*Chapter x. 26.*

From Ps. xxiv. 1, after the Septuagint, which is identical with the Hebrew: "The earth is the Lord's and the fulness thereof." Cited to show that it is lawful to eat all things.

I COR. xiv. 21: ISA. xxviii. 11, 12.

*Heb.* "With stammerings of lip, and with another tongue will he speak to this people; because he said to them, This is the rest, give ye rest to the weary, and this is the repose — but they would not hear."

*Sept.* "By reason of contemptuous words of lips, by means of another [*or*, a strange] tongue, because they will speak to this people, saying, This is the rest to him who is hungry, and this is the ruin, and they would not hear."

*Cor.* "By people of strange tongues, and by the lips of strangers will I speak to this people, and not even thus will they hear me, says the Lord."

Isa. xxviii. 11, 12: כִּי בְלִעְגִי עִפְפָּה וּבְלִשָּׁן אֲחֶרֶת יְדַבֵּר אֶל-הָעָם הַזֶּה<sup>11</sup>  
וְלֹא יָבִינָם שְׂכֻנָּה<sup>12</sup>

*Sept.*: <sup>11</sup> Διὰ φανλισμὸν χειλέων, διὰ γλώσσης ἑτέρας, οὗτοι λαλήσουσι τῷ λαῷ τούτῳ  
... <sup>12</sup> καὶ οὐκ ἠθέλησαν ἀκούειν.

*Cor.*: Ὅτι ἐν ἑτερογλώσσοις καὶ ἐν χεῖλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονται μου.

It is clear that Paul here follows not the Septuagint, but an Aramaic version. But how far the deviations from the Hebrew are due to this version, and how far to the apostle himself, it is difficult to

determine. The Septuagint takes the word for "stammering, barbarous or foreign utterance," in the sense of "depreciation, scornful utterance," which it puts into the mouth of the Israelitish rulers (see verses 7, 8), making the verb plural, "they will speak," and transposing the "because" (אשר); it then omits "give ye rest" (by homoioteleuton, or from similarity of forms), and writes "hungry" for "weary" (slight difference of text), and finally renders by the possible but here improbable "ruin," instead of "rest, repose." It thus makes the passage nearly unintelligible. The later Aramaic version also (Targum of Jonathan) has no clear notion of the meaning. It renders: "For, with change of speech and with a tongue of scorn this people mocked in the presence of the prophets who prophesied to them; for the prophets said to them, This is the sanctuary, worship in it, and this is the possession of the house of rest — and they would not receive instruction." The earlier (oral) Aramaic version was more literal, but may have failed to catch the prophet's meaning; Isaiah's somewhat obscure discourse here requires a careful study that the early translators and paraphrasts seem rarely to have given. In the verbal translation, indeed, Corinthians here departs very slightly from the Hebrew. The prophet's order of "lip" and "tongue" is inverted; and instead of "stammerings of lip" (which the connection rather favors), we have "stammerers of tongue, people speaking a strange tongue," which, however, amounts to the same thing; the change from third person, "he will speak," to first person, and the emphatic, "not even thus," may be the allowable freedom of the apostle. But by the omission of the central part of the passage, a turn is given it not found in the original. The Hebrew has: "God will speak to this people by a foreign tongue, because he said to them, This [trust in him] is the rest, and they would not hear:" their failure to hear thus refers to God's previous exhortations, while in Corinthians it is made to refer to the speaking in strange tongues (glossolaly). The omission of the central part comes from the apostle, and not from the Aramaic version.

The prophet, denouncing the blindness and debauchery of the people of Jerusalem (in the time of the Assyrian invasions), where "priest and prophet reeled with strong drink" (verse 7), describes a meeting with a party of these drunkards. "For whom do you take

us?" say they, "for children? with your perpetual 'command on command, command on command, rule on rule, rule on rule, a little here, a little there,'"—and here the language imitates the drunken babble of the mockers. Then the prophet turns fiercely on them with the threat that God will speak to them with another sort of babbling, namely, the language of a foreign nation (to the ancients a foreign language was a babbling), because he had pointed out to them their true rest, and they would not hear. For their disobedience and wickedness, he would bring the Assyrians on them.

The apostle gives the verbal sense of the Hebrew, with general correctness in his translation, but explains (allegorically or typically) the "strange tongues" as the glossolaly, or speaking in foreign languages, which was practised in religious meetings at Corinth, and gave rise to no little confusion. In the prophetic passage he finds a proof of the inferiority of glossolaly to prophecy; for God spoke in these strange tongues to an unbelieving people ("they will not hear"), while prophecy is addressed to those who believe. There seems to be nothing but the merest verbal resemblance between the "tongues" of the prophet and the "tongues" of the Corinthian Christians: the first is a foreign nation brought in to punish disobedient Israel (and there is no indication in Isaiah of any further reference); the second is a religious exercise, possibly not always edifying, yet undertaken in a devout spirit. "The law" from which the quotation is made stands here for the whole Old Testament.

*Text.* — לִפְתִּי שִׁפְפָה = "stammerings of lip," and not "stammerers," which the parallelism does not favor.

# I COR. xv.

*Verse 27 (and 25).*

See on Heb. ii. 6-8.

*Verse 32.*

From Isa. xxii. 13, after the Septuagint.

*Heb.* "Eat and drink, for to-morrow we shall die."

*Sept., Cor.* "Let us eat and drink, for to-morrow we die."

*Isa.* xxii. 13: אָכֹל וְשָׂתוּ בִּי כְהָר נָמוּת

*Sept., Cor.*: Φάγωμεν καὶ πίωμεν, αἶριον γὰρ ἀποθνήσκομεν.

Quoted by the prophet as the desperate exclamation of the people of Jerusalem, during the siege of the city by the Assyrians (probably Sargon), when God called on them to weep, but they, having no hope for the future, resolved to make the most of the present. Cited by Paul as what it would be natural for him and others to say if there were no hope of a future life (or, what is the same thing to him, the resurrection of the dead).

### *Verse 45 (and 47).*

From *Gen.* ii. 7, after the Septuagint, which gives the Hebrew accurately: "Man became a living soul" (*psyche*). Paul, expanding the expression, writes: "The first man Adam became a living soul," and adds, as an antithesis to be inferred from the general Old-Testament teaching: "The last Adam [the Messiah] a life-giving spirit" (*pneuma*).

*Gen.* ii. 7: יִהְיֶה הָאָדָם לְנֶפֶשׁ חַיָּה

*Sept.*: Καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.

*Cor.*: Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν.

This antithesis between *psyche* and *pneuma*, soul and spirit (Heb. *nefesh* and *ruach*), is not found in the Hebrew Scriptures; but various passages, held by the apostle to be Messianic (as *Isa.* xi., xlii. 1-4, xlix. 1-6), speak of the bringing of righteousness, light, and life to the people of God, so that Paul could naturally append this second clause as if it were a part of his quotation from the Scripture. The designation of the Messiah as "the last Adam," that is, the head of the last age of the world (belonging possibly to the Jewish thought of the time), is adopted by the apostle as a fitting expression of the position and function of the Christ (compare *Rom.* v. 12-21). The Genesis-passage declares no more than that man, having been a bit of lifeless clay, was by the breath of God



transformed into a living being : Paul attaches to this statement the doctrine that the present body was made by God to serve the purposes of the *psychic*, or animal-intellectual nature ; while the raised body, like that of Christ, will be pneumatical or spiritual, in that it will be a fit organ of the *pneuma*, the higher spiritual nature by which we come to apprehend God and live in communion with him.

*Verse 54.*

From Isa. xxv. 8.

*Heb.* " He shall swallow up death forever."

*Sept.* " Death has prevailed and swallowed men up."

*Cor.* " Death has been swallowed up unto victory."

*Isa.* xxv. 8: בָּלַע הַמָּוֶת לְנֶחֱם

*Sept.* : Κατέπιεν ὁ θάνατος λαχύσας.

*Cor.* : Κατεπόθη ὁ θάνατος εἰς νίκος.

The quotation gives the sense of the Hebrew, with the substitution of "unto victory" for "forever;" the Hebrew expression is so rendered by the Septuagint in 2 Sam. ii. 26, Job xxxvi. 7, Jer. iii. 5, and by Aquila and Theodotion in our passage. Here, as elsewhere, the apostle, while adopting the Greek terms of the Septuagint (here the word for "swallow up"), gives a sense which agrees rather with the Hebrew than with our present Septuagint text: this fact (supposing our Old-Testament Greek text to be genuine) may be best explained by the supposition, that while he was accustomed to use the Greek version, and his memory was stored with its expressions, he in certain cases followed familiar Aramaic translations, which he would hear in the Palestinian synagogues or the talmudical schools, or certain modifications of Old-Testament passages which, as possibly here, had become proverbial. The Aramaic version here, perhaps, took the verb as passive, and "death" as the subject.

The twenty-fifth chapter of Isaiah is a psalm of praise to the God of Israel, in anticipation of the rest and prosperity which he is to bestow on his people, among his blessings being the annihilation of death, which is hardly to be understood of the cessation of physical death (compare lxv. 20, where death is regarded as the lot

of the restored nation), but rather signifies the removal of the pain and regret that it has hitherto involved (see xxxviii. 10-19), in accordance with which is added: "the Lord shall wipe away tears from off all faces;" it is possible, however, that the prophet, looking on bodily death as a specific result of God's anger against sin (Gen. ii. 17; Ps. lv. 24 [23]), looks also to its abolition as a part of the perfect happiness of the coming time. There is no question here of any death but the physical. But the prophetic-vision of perfect life is fulfilled in the clearer teaching of Christ; it is in the consummation of the future life, says the apostle, that this word of Isaiah shall truly come to pass.

*Text.* — Heb. לנצח means "forever;" but as the stem נצח signifies "to be prominent, stand at the head," and the noun is used in the sense of "glory, renown, vigor," Sept. could thence easily pass to the idea of prevailing strength (ισχύς), or νίκος, "victory." The Peshitto renders: "to victory forever," after both Sept. and Heb., a duplet. Aquila: καταποντίσει τὸν θάνατον εἰς νίκος, "he will overwhelm [drown] death unto victory." Symmachus: καταποθῆναι ποιήσει τὸν θάνατον εἰς τέλος, "he will cause death to be swallowed up to the end." Theodotus: κατεπόθη ὁ θάνατος εἰς νίκος, as N. T. (so in the Hexapla, but, according to the Hexaplar Syriac, he read κατέπιεν). It was probably the authority of the Sept. that determined the rendering εἰς νίκος.

### Verse 55.

From Hos. xiii. 14, after the Septuagint with several changes.

*Heb.* "Where are thy plagues, O death? where thy pestilence, O Sheol?"

*Sept.* "Where is thy penalty, O death? where thy sting, O Hades?"

*Cor.* "Where, O death, is thy victory? where, O death, thy sting?"

Hos. xiii. 14: אֱהִי רִבְרִיךָ מָוֶת אֱהִי קִטְבְּךָ שְׁאוֹל

*Sept.:* Ποῦ ἡ δίκη σου, θάνατε; ποῦ τὸ κέντρον σου, εἶδη;

*Cor.:* Ποῦ σου θάνατε τὸ νίκος; ποῦ σου θάνατε τὸ κέντρον;

Sept. "penalty" and "sting" may be taken as free renderings for "plague" and "pestilence, destruction," though the second may be

based on a different Hebrew word from ours. Paul's "victory" is also a free modification of the Septuagint, apparently suggested by his preceding quotation: "death has been swallowed up unto victory;" the penalty inflicted by death involves its victory. Instead of the second "death," which is the reading of the best manuscripts and of Tischendorf and Westcott and Hort, some manuscripts (followed by the *textus receptus*) have "hades." The transposition of the vocative, "death," is probably from the apostle himself.

The prophetic passage is a declaration that Yahwe will have no mercy on Ephraim, but will abandon him to death: "Shall I ransom them from the hand of Sheol? shall I redeem them from death? where are thy plagues, O death? where thy pestilence, O Sheol? repentance shall be hid from my eyes:" death and Sheol are summoned to seize their prey. The apostle takes the questions in the inverse sense, using the words to express the triumph over death which God gives through Christ,—rather a free adoption of the language, than a quotation.

*Text.*—The connection shows that the first four clauses of the Heb. verse are to be taken as questions. Instead of קטב, "pestilence, destruction," Sept. may have read ררבן, "goad, sting," which may have come by mistake of scribe from the preceding רבר. For the authority for the second θάνατε, see Tischendorf.

## SECOND CORINTHIANS.

*Chapter iii. 3.*

The expression, "written . . . not in tables of stone, but in tables that are hearts of flesh," is suggested by Jer. xxxi. 33 (Sept. xxxviii. 33), and Exod. xxiv. 12.

*Chapter iii. 12-18.*

After Exod. xxxiv. 29-35 (Sept.).

*Verse 13. "Moses put a veil on his face."*

From verse 33 of Exodus.

*Verse 16. "When one shall turn to the Lord, the veil is taken away."*

From verse 34: "when Moses went into the presence of the Lord to speak to him, the veil was taken away."

*Verse 18. "Glory."*

From verses 29, 30, 35.

The apostle uses this narrative in a free way to illustrate Israel's spiritual attitude: as a veil hid from the people the divine glory on Moses' face, so a veil now hides from them the glory of Christ in their Scriptures; as Moses removed the veil when he stood face to face with God, so he who now comes to God thereby removes the veil which hides the truth from him.

*Chapter iv. 13.*

From Ps. cxvi. 10, after the Septuagint (cxv. 1).

*Heb.* "I believe, though I said, I am greatly afflicted, [though] I said in my haste, All men are liars."

*Sept., Cor.* "I believed, therefore I spoke" (*or*, have spoken).

*Ps. cxvi. 10:* הֶאֱכַנְתִּי כִּי אָרַבְר

*Sept., Cor.:* Ἐπίστευσα, διὸ ἐλάλησα.

The connection of the psalm seems to require something like the above translation of this difficult passage. The psalmist is describing his deliverance from a great danger or suffering, and, reviewing his experiences, his depression of mind, his despair of human help and human probity, he says, rejoicing in his present security: "I stand firm now in trust; for it is true, I spake [= said] in the bitterness of my suffering: I am greatly afflicted, my case is a hard one, and in my despair I judged men hardly." The apostle, following the rendering of the Septuagint, takes the expression quoted to mean an utterance founded on conviction of truth, a speaking based on believing.

*Text.*—הֶאֱכַנְתִּי is absolute affirmation in present time: "I believe;" the context shows that in the past, during his suffering, he did not believe; כִּי cannot mean *διὸ*, "therefore," a sense that it never has, but must here signify either (1) "that," introducing the object of the verb "believe;" or (2) "when" or "if;" or (3) "for" or "because." Of these, the first gives no good sense, nor the second taken merely temporally or conditionally: from the third, "I believed, for I spoke," we might get the idea that the speaking was the sign of believing, and thus the believing the ground or occasion of the speaking, which would give substantially the rendering of *Sept.*; but this is not in keeping with the context, since what he did speak was no sign of faith, but rather the contrary. The connection requires that a contrast be expressed between the writer's present believing and his former state of fear and despair; so that we must render either, "I believe now [but I have not always believed], for I said," etc.; or, "I believe, for I speak" (I was greatly afflicted); or, "I believe now, if indeed [= though] I said" (כִּי = "though," as in *Exod. xiii. 17*). The translation, "I believe, if I must say, I am greatly humbled" (*or*, distressed), is opposed by the context, which shows that the psalmist at the moment of writ-



ing is not distressed, but is rejoicing in his deliverance; the verb רָצַח is sometimes, though rarely, followed by the words spoken, as in Gen. xli. 17; Exod. xxxii. 7.

### Chapter vi. 2.

From Isa. xlix. 8, after the Septuagint, which gives substantially the sense of the Hebrew.

*Heb.* "In the time of favor I answer thee, and in the day of salvation I succor thee."

*Sept., Cor.* "In an acceptable time I have hearkened to thee, and in a day of salvation I have succored thee."

*Isa.* xlix. 8: בָּעֵת רָצוֹן עֲנִיתִיךָ וּבְיוֹם יִשְׁעֶךָ יַעֲרֹתִיךָ

*Sept., Cor.:* Καὶ ὃν δεκτῶ ἐπήκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι

The Septuagint "acceptable time" is not quite the same as the Hebrew "time [*or*, season] of favor;" the latter is the season when God favors his servants, the former the season when he accepts them; the one represents God as active, the other as passive.

In the prophet, this is an address to the servant of Yahwe, the righteous kernel of Israel, promising to invest him with spiritual power, that he may be a light not only to his own people, but to other nations as well, — a hope that had its highest fulfilment in Christ; and the apostle, regarding it as a direct prediction of him, adjures his brethren to see that the season when God thus dispenses favor and salvation to the Christ, and through him to men, is now.

There follows an exhortation against contact with any defiling thing, supported by three quotations.

### Chapter vi. 16.

From Lev. xxvi. 11, 12, and Ezek. xxxvii. 27, after the Septuagint.

*Heb.* (Lev.). "I will set my dwelling in your midst, and I will not abhor you, and I will walk in your

midst, and I will be your God, and you shall be my people." (Ezek.). "My dwelling shall be among them, and I will be their God, and they shall be my people."

Septuagint the same.

*Cor.* (with combination of the two passages, and condensation). "I will dwell among them, and walk among them, and I will be their God, and they shall be my people."

*Lev.* xxvi. 11, 12: וְהָיִיתִי מְשָׁכְנִי בְּתוֹכְכֶם . . . וְהָתַתְּ לָכֶתֶךָ בְּתוֹכְכֶם וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ לִי לְעָם:

*Sept.*: <sup>11</sup> Καὶ θήσω τὴν σκηνήν μου ἐν ὑμῖν, . . . <sup>12</sup> καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεὸς καὶ ὑμεῖς ἔσεσθέ μου λαός.

*Ezek.* xxxvii. 27: וְהָיָה מְשָׁכְנִי עֲלֵיהֶם וְהָיִיתִי לָהֶם לֵאלֹהִים וְהָיָה יְהוָה לִי לְעָם:

*Sept.*: Καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς καὶ ἔσομαι αὐτοῖς θεὸς καὶ αὐτοὶ μου ἔσονται λαός.

*Cor.*: Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεὸς καὶ αὐτοὶ ἔσονται μου λαός.

The people of God, whether the nation Israel or the church of Christ, are the dwelling-place, the temple of God, and not to be polluted. Paul treats the passage in Exodus as having been directly affirmed of the Christian Church ("we are the temple of God, as God said," etc.); that is, he regards the church of Christ as identical spiritually with the true church of Israel.

### Chapter vi. 17.

From Isa. lii. 11, 12, after the Septuagint, with several changes.

*Heb.* "Touch no unclean thing, go forth out of the midst of her, purify yourselves, ye vessel-bearers [*or*, armor-bearers] of Yahwe, . . . for Yahwe goes before you, and the God of Israel is your rear-guard."

The Septuagint has : "Come ye out from the midst of her, and be ye separate."

*Cor.* (inverting the clauses, substituting the third plural for the third singular, and paraphrasing verse 12). "Come ye out from among them, and be ye separate (says the Lord), and touch no unclean thing, and I will receive you."

*Isa.* lii. 11, 12 : צֵאוּ מִשָּׁם טָמֵא אֶל-תִּגְיֵעוּ צֵאוּ מִתּוֹכָהּ כִּי-הָלַךְ לִפְנֵיכֶם : יהוה

*Sept.* : "Ἐξέλθατε ἐκκεῖθεν καὶ ἀκαθάρτου μὴ ἀψήγηθε, ἐξέλθατε ἐκ μέσων αὐτῆς. . . .  
 12 προπορεύσεται γὰρ πρότερος ὑμῶν κύριος.

*Cor.* : Διὸ ἐξέλθατε ἐκ μέσων αὐτῶν, καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἤπτεσθε· ἀλλ' ὡς εἰσδέξομαι ὑμᾶς.

The "be separate" is meant as a synonym of "purify yourselves" (that is, by separation from what is unclean). "I will receive you" is a condensed paraphrase of "the Lord goes before you, and the God of Israel is your rearguard;" or a free rendering of the Septuagint, "the God of Israel is he who collects you together" (so also the Targum). The prophet's exhortation to the captives in Babylonia, to guard themselves against (ceremonial) defilement in that idolatrous land, is transferred by the apostle to the Christians of his day, according to the principle of interpretation that whatever is addressed to Israel is at the same time a prediction respecting the times and people of the Messiah.

*Chapter* vi. 18; *Heb.* i. 5.

From 2 Sam. vii. 14.

*Heb.* "I will be his father, and he shall be my son."

And so the Septuagint, with which Hebrews agrees exactly.

*Cor.* (freely after *Sept.*). "I will be your father, and ye shall be my sons and daughters."

The "says the Lord almighty," which is added in Corinthians, is taken from verse 8 of Samuel.

2 Sam. vii. 14: אֲנִי אֱהִי־לֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן

*Sept., Heb.:* 'Εγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

*Cor.:* 'Εγὼ ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσιστέ μοι εἰς υἱὸς καὶ θυγατέρας.

The reference in Samuel is to Solomon, the son of David. The latter purposing to build a temple to Yahwe, the prophet Nathan is sent to say to him that not he shall build the temple, but his son, whom Yahwe will adopt as his son, chastising him if he do wrong, but establishing him and his house forever. This passage, partly because it speaks of a son of David, partly because of the "everlasting kingdom" which seemed inappropriate to a simple earthly sovereign, was interpreted Messianically, and is adduced in Hebrews to prove the superiority of the Messiah over the angels, while in Corinthians Paul applies it to the followers of the Messiah, understanding the original to refer to all the spiritual children of David. The passage in Samuel affirms the perpetual duration of the Davidic dynasty. — a hope not politically realized, but fulfilled, as to its spiritual element, in Jesus.

2 COR. viii. 15: EXOD. xvi. 18.

*Heb.* "He who gathered much had nothing over, and he who gathered little had no lack."

So the Septuagint; with which agrees Corinthians, with two unimportant changes.

*Exod. xvi. 18:* וְלֹא הִעָדִיף הַכֹּהֵן הַקָּטָן וְהַמְּעִיט לֹא הִחְסִיר

*Sept.:* Οὐκ ἐπλέονασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ἕλαττον οὐκ ἡλαττόνησεν.

*Cor.:* 'Ο τὸ πολὺ οὐκ ἐπλέονασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἡλαττόνησεν.

The apostle bases an exhortation to liberality on the equality in the distribution of the manna: so, says he, it should be with brethren, — those that have more supplying the lack of those that have less. Strictly interpreted, the comparison does not hold: there God is the author of equality; here, of inequality.

2 COR. ix. 7: PROV. xxii. 9.

*Heb.* "A kind man shall be blessed."*Sept.* (verse 8). "God will bless a man who is cheerful and a giver."*Cor.* "God loves a cheerful giver."*Prov.* xxii. 9: טוֹב-עֵין הוּא יְבָרֵךְ*Sept.*: Ἀνὴρα ἡλαρὸν καὶ δότην εὐλογεῖ ὁ θεός.*Cor.*: Ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός.

The apostle condenses from the Septuagint, for "bless" substituting "love," as a more expressive synonym, and changing the tense to the present to secure the form of a general proposition. The Septuagint translates by "cheerful," instead of "kind" (literally, "good of eye"), and adds "giver" from the context (the next clause is: "because he gives of his bread to the poor"). It seems to have had a different Hebrew text from ours, or else there is a double translation of the same Hebrew (verse 9) in verses 8, 9, which read as follows: "A man who is cheerful and a giver, God will bless; but one shall bring to completion the folly of his works. He who has mercy on the poor shall himself be nourished, for he has given of his own bread to the poor." The first and third clauses are substantially the same, and the second is perhaps repeated from the preceding verse. The verb in the first clause is taken as active (as it may be read); and the subject "God" is either supplied for clearness' sake, or stood in the Hebrew text used by the translators.

Compare Rom. xii. 8.

2 COR. ix. 9: PS. cxii. 9.

*Heb.* "He scatters abroad, he gives to the poor, his righteousness endures forever."

So the Septuagint, except that it renders the two first verbs in past time, and writes at the end, "for ever and ever." Corinthians is literally after the Septuagint, with "forever" (for brevity), instead of "for ever and ever."



*Ps. cxii. 9:* פֹּר נָתַן לְאֲבוֹנִים צֶדְקָתוֹ עֲקָרָת לְעֵר

*Sept.:* Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἣ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

*Cor.:* Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἣ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

### Exhortation to liberality.

In verse 10 of Corinthians, occur expressions taken from Isa. lv. 10, and Hos. x. 12: "seed to the sower, and bread for food" (Heb., "for," or to, "the eater"), is from Isaiah; and "he shall increase the fruits of your righteousness," from Hosea, after the Septuagint, "until the fruits of righteousness come to you," where the Hebrew is, "until he come and rain righteousness on you."

## GALATIANS.

GAL. iii. 8: GEN. xii. 3, xviii. 18.

*Heb.* (Gen. xii.). "All the families of the earth shall bless themselves in thee." (Gen. xviii.) "All the nations of the earth shall bless themselves in him."

Septuagint the same, except that it renders "shall be blessed," instead of "bless themselves." Galatians follows the Septuagint, combining the two passages, and abridging: "all the nations shall be blessed in thee."

*Gen.* xii. 3: וְנִבְרְכוּ בְךָ כָּל מִשְׁפָּחַת הָאָרֶץ

*Sept.*: Καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.

*Gal.*: [Προϊδοῦσα δὲ ἡ γραφὴ . . . προευγγελίσατο τῷ Ἀβραάμ] ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

*Gen.* xviii. 18: כָּל הָעָם

*Sept.*: . . . ἐν αὐτῷ πάντα τὰ ἔθνη . . .

The promise in Genesis is to the effect that Abraham (that is, his posterity) should be the example and illustration of blessedness for all peoples, and they should wish for themselves such blessing as he enjoyed. Paul, following the translation of the Septuagint, takes this as a prediction of the blessing that the gospel (coming through the Messiah, the descendant of Abraham) should bring to the nations, who, being justified by faith, are thus blessed with believing Abraham (verse 9). The gospel, says the apostle (verse 8), was thus preached beforehand to Abraham. On the proper translation of the Hebrew, "bless themselves," see on Acts iii. 25.

GAL. iii. 10: DEUT. xxvii. 26.

*Heb.* "Cursed is he who does not maintain the words of this law to do them."

*Sept.* "Cursed is every man who does not abide in all the words," etc.

*Gal.* "Cursed is every one who does not abide in all things written in the book of the law to do them."

*Deut.* xxvii. 26: אָרוּר אֲשֶׁר לֹא-יָקִים אֶת-דְּבָרֵי הַתּוֹרָה-הַזֹּאת לַעֲשׂוֹת אוֹתָם

*Sept.:* 'Ἐπικατάρατος πᾶς ἀνθρώπος ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς λόγοις τοῦ νόμου τούτου ποιῆσαι αὐτούς.

*Gal.:* 'Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς γεγραμμένοις ἐν τῇ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά.

The additions of the Septuagint, "every man," for "he," and "all" before "the words," are probably mere emphatic expansion, though perhaps they occurred in its Hebrew text; the "abide in," instead of "maintain," comes from a slightly different reading of one word. Paul follows the Septuagint with variations: "every one," for "every man," may be intentional abridgment; "things written," instead of "words," seems to be employed as suiting better the following expanded phrase, "the book of the law," which is adopted (from Deut. xxviii. 58, xxix. 20 [21]) as a larger or more general expression than "this law." This last here means the code of Deuteronomy, which at the time of its recension (about B. C. 622) was doubtless the only long code in existence among the Israelites: after the additions in Leviticus, Numbers, and Exodus were made, the expression "book of the law" came to signify the whole Pentateuchal code, in which sense it is here used by Paul.

The apostle also construes the curse more precisely than is intended by the old Hebrew code. The latter means to say that he who does not with real purpose of heart maintain a general obedience to the law is cursed, with the understanding that slight offences might be atoned for and forgiven, the reference being, moreover, mainly to external sins. The apostle, emphasizing the terms "every one" and "all," and taking the passage in a strictly literal way, draws from it the conclusion that no man could be saved by the law.

since none could render perfect obedience to its requirements: on the other hand, the law itself does expect men to live by it (Lev. xviii. 5; Ezek. iii. 21), demanding, not absolute perfectness in every point, but an inward disposition of soul towards obedience in fellowship with God.

*Text.*—It is possible that the Heb. text of Sept. read: ארור האיש אשר לא-יקום, the א"ש coming by scribal error from אשר: this would give, "cursed is the man who," whence, by natural expansion, "cursed is every man [or, every one] who;" יקום might easily be read in manuscripts for יקים; the insertion of כל before רב"ר would be very natural in a copyist. It is hardly probable that the expression כל-הכתבים נכפר התורה, "all things written in the book of the law," was found here in manuscripts; though it is certainly possible that it may have been introduced from Deut. xxviii. 58, xxix. 20.

GAL. iii. 13: DEUT. xxi. 23.

*Heb.* "One who is hanged is a curse of God."

*Sept.* "Cursed by God is every one who is hanged on a tree."

*Gal.* "Cursed is every one who is hanged on a tree."

*Deut.* xxi. 23: בִּי-קָלָלָת אֱלֹהִים תָּלוּי

*Sept.*: Ὅτι κεκαταραμένος ὑπὸ θεοῦ πᾶς κρεμύμενος ἐπὶ ξύλου.

*Gal.*: Ἐπικατάρατος πᾶς ὁ κρεμύμενος ἐπὶ ξύλου.

The "every" is inserted for fulness and emphasis; the addition "on a tree," supplied from the context, may have stood in the Hebrew text of the Septuagint, inserted by a copyist out of fondness for fulness of expression. Paul omits the words "by God," either for brevity's sake, or to avoid what might seem harsh in the connection.

The sense of the law in Deuteronomy is not, "A man hanged is an act of contempt towards God, who created man in his image" (Talmud, Sanhedrin, 46<sup>b</sup>, Rashi), or, "He is hanged because he despised God" (Sanhedrin, 45<sup>b</sup>, 46<sup>a</sup>); but, as the context shows ("that the land be not defiled") and the Septuagint renders, "a

man who is hanged [a hanged corpse] is accursed of God as a criminal," an unclean thing, which defiles the land, and must be buried out of sight before the day ends. Paul sees a connection between this law, and the fact that Christ was hanged on the cross: Christ, he would say, bearing man's sin, and being by God made a curse, was, by the divine dispensation, hanged on a tree, that thus the outward form of the curse might be in accordance with the ancient law.

*Text.*—Instead of Sept. *κεκαταραμένος*, Gal. has *ἐπικατάρατος*, a stronger term, not found in classic Greek, but employed by Sept. as rendering of אָרֹר, "cursed," Gen. iii. 14, and elsewhere; קִלְלָה, "curse," is translated by *ἐπικατάρατος* in Jer. xlix. 13 (Sept. xxix. 14). Paul may have read *ἐπικατάρατος* in his Sept. manuscript, or may have intentionally changed the reading for a more emphatic word, or have quoted inexactly from memory.

GAL. iv. 27: ISA. liv. 1.

*Heb.* "Shout, O barren, thou that hast not borne, break forth into shouting, and cry aloud, thou that hast not travailed, for more are the children of the desolate than the children of the married woman."

*Sept., Gal.* "Rejoice, O barren, thou that bearest not, break forth and cry, thou that travailest not, for more are the children of the desolate than of her who has a husband."

*Isa. liv. 1:* רִנִּי, עֲקָרָה לֹא יָלְדָה פִּצְחִי רִנָּה וְצִהְלִי לֹא-חֶלָה כִּי-רַבִּים בְּנֵי-  
שׁוֹמְרָה כְּבָנֵי בְּעוּלָה:

*Sept., Gal.:* Εὐφράνῃτε στείρα ἢ οὐ τέκοντα, ἡξέον καὶ βύησον ἢ οὐκ ὠδίνοντα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

The prophetic passage (apparently a continuation of the section ending lii. 12) is an address to the ideal Zion (so Cheyne), who, now desolate in Jerusalem, is soon to rejoice in the return of her exiled children from Babylon, and to reach a higher prosperity than



ever before. Though the prophecy looks immediately to a purely local fulfilment, namely, the return of the people from captivity, it embodies the more general fact that God will multiply his servants; and may thus apply to the Christian Church, as the apostle here explains it of the "Jerusalem above," the spiritual Zion, the Church. But he further, in calling this spiritual Jerusalem "free" (verse 26), connects the quotation with his allegorical interpretation (verses 24-26) of the story of Sara and Hagar (Gen. xvi., xxi.). Sara, he says, the free woman, whose son was born in accordance with the promise, represents the covenant and dispensation of promise, faith, freedom: Hagar the bond-woman, who stood outside of the promise, the covenant of works and slavery: the last is Mosaism: the first is the church of Christ. In a general way it is true, that, in the Genesis narrative, Sarah and Hagar represent faith in God, and its absence; and the allegorizing into which the apostle enters, at the close of his noble exposition of Christian freedom in chapter iv., is in accordance with the hermeneutical methods of the times.

GAL. iv. 30: GEN. xxi. 10.

*Heb.* "Send [*or*, drive] away this handmaid and her son, for the son of this handmaid shall not inherit with my son Isaac."

So the Septuagint, "Cast out this handmaid," etc.

*Gal.* "Cast out the handmaid and her son, for the son of the handmaid shall not inherit with the son of the free woman."

*Gen. xxi. 10:* גֵּרְשׁ הָאִמָּה הַזֹּאת וְאֶת-בְּנָהּ כִּי לֹא יִרְשׁ בֶּן-הָאִמָּה הַזֹּאת : יֶגֶם-בְּנִי יִצְחָק :

*Sept.:* Ἐκβαλε τὴν παιδίσκην ταύτην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης ταύτης μετὰ τοῦ υἱοῦ μου Ἰσαάκ.

*Gal.:* Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρως.

The words are uttered by Sarah to Abraham, — the expression of a wife and mother jealous of her own rights (compare Gen. xvi. 5, 6) and those of her son. The apostle, in pursuance of his argument described above, cites this, by a similar allegorization, as a declaration of Scripture ("but what says the Scripture?") concerning the freedom and privileges of Christians: we, he says, are children, not of the handmaid (Mosaism), but of the free woman (the church). In order to give the passage a more general form, he substitutes "the" for "this" in two places, and puts "the son of the free woman" for "my son Isaac."

## EPHESIANS.

EPH. ii. 13, 17: ISA. lvii. 19.

The words, "He [Christ] brought good tidings of peace to you who were far off [Gentiles], and peace to those who were near [Jews]." are suggested by the prophet's declaration that Yahwe will give "peace, peace to the far-off and the near;" that is, either to all Israelites, wherever they might be, in Palestine or in Babylonia, or to Jews and Gentiles. The terms in Ephesians are taken from the Septuagint.

Isa. lvii. 19: שָׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב

Sept.: Εἰρήνη ἦν ἐπ' εἰρήνην τοῖς μακρὸν καὶ τοῖς ἐγγύς οὖσι.

Eph.: Εἰρήνην ὑμῖν τοῖς μακρὸν καὶ εἰρήνην τοῖς ἐγγύς.

EPH. iv. 8: PS. lxviii. 19 (18).

*Heb.* "Thou didst go up on high, thou didst lead captives captive, thou didst receive gifts among men."

So the Septuagint, which is followed by Ephesians, with some changes.

*Eph.* "Having gone up on high, he led captives captive [and] gave gifts to men."

Ps. lxviii. 19: עֲלִיתָ לְמָרוֹם שְׁבִיתָ שְׁבִי לְקַחְתָּ כְּתָנוֹת בְּאָדָם

Sept.: Ἀναβὰς εἰς ἔψος ἡχμαλῶτευσας αἰχμαλωσίαν, ἔλαβες δόματα ἐν ἀνθρώπῳ.

*Eph.*: [Δὲ λέγει] Ἀναβὰς εἰς ἔψος ἡχμαλῶτευσεν αἰχμαλωσίαν, [καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις.

The third person is substituted for the first in order to give the quotation the form of an assertion, which fits better into the argument than an address. The "gave," instead of "didst receive," is a direct change of the text.

The psalm is a triumphal ode, apparently written for some temple-celebration; describing in its first half the march of Yahwe before Israel into Canaan, from Sinai to Mount Zion, which God chose, in preference to other hills, as the place in which he would dwell forever, verse 17 (16). The psalmist goes on to describe the victorious power of the God of Israel: his chariots are thousands in number, he has gone up to sit on his throne as a conquering king, the captives taken in war are led in his train, and the subject nations bring gifts in token of their allegiance. Whether the throne to which he ascends is the temple, or heaven, is not clear; the immediate context favors the former supposition. Though there is no reference in the psalm to any deliverer but Yahwe, yet the glorious future which it predicts for Israel, verses 32, 33 (31, 32), naturally led, in later times, to a Messianic interpretation, such as is here given in Ephesians. According to this, it is Jesus Christ who ascended into heaven, after having descended into Hades, and, in his exaltation, led men captives to his salvation. We should then expect it to be said, as in the psalm, that in his position as king he received gifts from men; instead of which, the psalm-passage is represented as saying that "he gave gifts to men." Whence comes this rendering "gave" for the "took" of the original? It appears that such a translation existed among the Jews; for it is found in the Peshitto-Syriac and the Targum, of which the latter certainly, and the former probably, was made under the influence of the synagogal Aramaic paraphrase. From the Targum, though it is, in its present form, a late production, we may get some idea of how our passage was understood in the schools. Its translation (avoiding the anthropomorphism of the Hebrew) reads: "Thou didst ascend to the firmament, O Moses the prophet, thou leddest captives captive, thou didst teach the words of the law, thou didst give gifts to men;" from which we may infer that in this picture of the divine majesty it was felt not to be appropriate that God should receive gifts. If, as is probable, such a feeling existed when our Epistle was written, we can understand how a current paraphrase embodying this conception

might be adopted here. The translation "gave" may have been reached by the reflection, that, if God received gifts from men, it was in order that he might dispense them to men (the Targum says, through Moses). And so the Messiah is regarded, in our passage in the Epistle, as bestowing various gifts on the church according to its various needs; while in the psalm it is God who, as victorious sovereign, receives from his subjects the tokens of their homage.

*Text.*—For לקחת, "thou didst take or receive," there are no various readings in the reported Heb. manuscripts. The supposition of a reading חלקת, "thou didst distribute," which may have come by transposition of letters from our text-word, or from which the latter may similarly have come, is not favored by the word ἔδωκεν of the Epistle, where we should rather expect μερίζειν, by which Sept. renders חלק in Exod. xv. 9, and elsewhere, and which occurs in this sense in Rom. xii. 3, and other places. The Hexaplar Syriac renders לקח here by זבן, "to buy," which is nearer to "take" or "receive," than to "give." For the ἐν ἀνθρώπῳ of Sept., Eph. has τοῖς ἀνθρώποις, the plural being employed as more in accordance with Greek usage, and the preposition omitted because of the change of verb; or, as B<sup>2</sup> of Sept. has ἀνθρώποις, this reading of the Epistle may have come from a Greek text of the time, though more probably B<sup>2</sup> follows the New-Testament text.

EPH. iv. 25: ZECH. viii. 16.

*Heb.* "Speak the truth with one another" (every man with his friend, *or* companion).

*Sept.* "Every one to his neighbor."

And so Ephesians.

*Zech.* viii. 16: דַּבְּרוּ אִמְתּ אִישׁ אֶת-רֵעֵהוּ

*Sept., Eph.*: λαλεῖτε ἀλήθειαν ἑκαστος πρὸς τὸν [*Eph.*, μετὰ τοῦ] πλησίον αὐτοῦ.

Simple adoption of an ethical precept.

EPH. iv. 26: PS. iv. 5 (4).

*Heb.* "Stand in awe, and sin not."

*Sept., Eph.* "Be angry and sin not."



*Ps.* iv. 5: וְאֵל-לִבְיָהוּ וְזָנוּ

*Sept., Eph.*: Ὁργίζουτε καὶ μὴ ἁμαρτάνετε.

The psalm-passage is an exhortation to men (the psalmist's enemies) to cherish in their hearts a wholesome awe of God, his protector, that thus they may refrain from angering Yahwe by their sin. The Hebrew verb means "to be excited by any deep emotion," here necessarily, as the context shows, by awe and fear; the Septuagint, followed by Ephesians, takes anger to be the emotion intended, and to this mistranslation we owe an admirable moral rule. The passage is not quoted as Scripture in the Epistle, but is merely adopted as a useful exhortation, though it was doubtless supposed to be the reading of the psalm.

#### EPH. v. 14.

"Awake, thou that sleepest, and arise from the dead, and the Christ shall shine upon thee."

*Eph.* v. 14: Ἐγείρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφαύσει σοι ὁ ἰησοῦς.

The preceding context speaks of the shameful hidden deeds of sin, and the necessity of exposing them to light, that they may be seen in their true character, and avoided; and in this citation Christ is declared to be the source of light. As these words do not occur in the Old Testament, the source of the quotation has been variously explained. And since the introductory formula ("wherefore he says") shows that it is intended to be a citation from the canonical Scriptures, all suppositions of an intentional use of uncanonical sources (apocryphal books, Christian hymns), or even of otherwise unreported words of Jesus, are out of the question; and it also becomes improbable that an apocryphal book is here quoted by error of memory (Meyer). This last supposition is possibly correct, but can be entertained only when every attempt to explain the passage from the Hebrew Scriptures has failed.

Usually Isa. lx. 1 (*or*, 1, 2) is referred to (from Jerome on) as the source of the quotation: "Arise [O Zion], shine, for thy light has come, and the glory of Yahwe has risen [like the sun] upon thee." The Septuagint is here less near to the New Testament: "Shine.

shine, O Jerusalem, for thy light has come," etc. Or, with this is combined Isa. xxvi. 19: "Thy dead ones shall live, my corpses shall rise; awake and shout, ye that dwell in the dust," where the Septuagint has: "The dead shall arise, and they that are in the tombs shall be awakened, and they that are in the earth shall rejoice" (the translation is modified so as to bring out the doctrine of the resurrection, supposed to be herein contained). The rising from the dead in the second passage (figurative in the prophet, as in the Epistle) may be combined with the illumination received from the Lord (interpreted as the Messiah) in the first, and a paraphrase given of the whole. This seems a little forced, yet perhaps not more so than the procedures in Rom. ix. 25, 26, 33, xiv. 11; 1 Cor. xiv. 21.

A very ingenious conjecture (Böhl, *Citate*) derives our quotation wholly from Isa. lx. 1. By inverting the order of the two first Hebrew words, and changing one letter in the second, we have, "awake, arise," which, by explanatory insertions, becomes, "awake (O sleeper) and arise (from the dead);" and the following "thy light has come" might easily be paraphrased into "Christ will shine on thee," as, indeed, the word "Christ" (Messiah), which is not found in this sense in the Old Testament, shows that we have here a paraphrase (Alford). But this explanation, so attractive by its simplicity and completeness, supposes a somewhat violent change in the Hebrew, of which there is no hint in any ancient version, and which it would be equally difficult to refer to a current synagogal oral version, or to a people's Bible (Böhl), or to the arbitrary alteration of the writer. It seems safer, therefore, to regard the quotation as giving a very free rendering (perhaps after an Aramaic oral version) of several passages in Isaiah, of which the sense is, that Israel is to awake from its political and religious sleep, and to receive the glorious light of divine instruction and guidance.

*Text.*—Instead of קוּמִי אֲוִיר, Böhl would read עֲוִיר קוּמִי, which involves only the change of א into ע, and the inversion of the words. The verb ἐπιφάσκειν is found in the Sept., Job xxxi. 26; the other words of the quotation are common.

EPH. vi.

#### Verse 4.

The expression "chastening and admonition of the Lord" (παίδειά καὶ νουθεσίᾳ κυρίου) is taken from Prov. iii. 11, partly after the

Septuagint, or, better, an adoption of terms from the Aramaic version, freely translated into Septuagint expressions.

*Text.* — *Novtheola* is not found in Sept., but *νοῦθήρημα* occurs in Job v. 17; and the verb *νοῦθεῖν* is several times used.

### *Verses 14-17.*

The principal terms in this description of the Christian armor are taken from the Septuagint of Isaiah. "Having girded your loins with truth" (verse 14), is from xi. 5; "having put on the breastplate of righteousness" (verse 14) and "the helmet of salvation" (verse 17), from lix. 17; "having shod your feet with the preparation of the gospel of peace" (verse 15), after lii. 7; "the sword of the Spirit, the word of God" (verse 17), after xlix. 2.

## PHILIPPIANS.

PHIL. ii. 16: ISA. xlix. 4.

The apostle's hope that he did not "labor in vain" is from the Septuagint of Isa. xlix. 4, where these words express Israel's fear that its existence had been a failure.

*Text.* — For the *κενῶς* of Sept., the Epistle has *ἐς κενόν*, an easy variation.

## COLOSSIANS.

COL. ii. 3: PROV. ii. 4.

The expression, "the treasures of wisdom and knowledge are hidden," is after Prov. ii. 4; Job xxviii. 21.

## FIRST THESSALONIANS.

*Chapter* ii. 4. "God, who tries our hearts."

From Prov. xvii. 3, after the Aramaic (which gives the Hebrew accurately), though the words are all found in the Septuagint of this verse.

*Chapter* ii. 16.

The expression, "to fill up their sins," is after the Septuagint of Gen. xv. 16.

*Chapter* iv. 8. "God, who gives his Spirit to us."

After Ezek. xxxvi. 27, Septuagint.

*Chapter* v. 22. "Abstain from every form of evil."

Compare Job i. 1, Septuagint.

---

## SECOND THESSALONIANS.

*Chapter* ii. 8. "Shall slay with the breath of his mouth."

After Isa. xi. 4; Hos. vi. 5; Job iv. 9; following an Aramaic version freely, with use of Septuagint terms.

## SECOND TIMOTHY.

2 TIM. ii. 19: NUM. xvi. 5, 26, 27; ISA. lii. 11.

*Heb.* (Num. xvi. 5). "Yahwe will show who are his."

*Sept.* "God has known [*or*, knows] those who are his."

Timothy follows the Septuagint, only substituting "the Lord" for "God," in which divine names the manuscripts are apt to vary. The rendering "has known" (*or*, knows) in Numbers is excluded by the connection.

*Num.* xvi. 5: וַיֵּדַע יְהוָה אֶת-אֲשֶׁר-לוֹ

*Sept.* : Καὶ ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ.

*Tim.* : Ἐγὼ κύριος τοὺς ὄντας αὐτοῦ.

*Text.* — Sept. points וַיֵּדַע, *Kal* partic., instead of יָדַע, *Hifil* imperfect.

The second quotation in this verse of Timothy, "Let every one who names the name of the Lord depart from unrighteousness," seems to be formed after Num. xvi. 26, 27, where the people are warned to withdraw from Korah, Dathan, and Abiram, in order not to be involved in their fate; and Isa. lii. 11, where the exiles, about to leave Babylon for Canaan, are exhorted to keep themselves clear from the uncleanness of their heathen surroundings. There is no direct citation of words.



## HEBREWS.

HEB. i. 5: Ps. ii. 7.

“Thou art my son, to-day have I begotten thee.”

The Epistle quotes literally from the Septuagint, which gives the Hebrew accurately.

Ps. ii. 7: בְּנִי אַתָּה אֲנִי הַיּוֹם יָלַדְתִּיךָ

Sept., *Hebrews*: Υἱός μου εἰ σύ, ἐγὼ σήμερον γεγέννηκά σε.

The psalm is a congratulatory ode (apparently a coronation-ode) addressed to a king of Judah, declaring his coming triumph over the surrounding nations, and calling on these last to render homage to Yahwe, God of Israel. The king, as head of Yahwe's people (which is his “son,” Hos. xi. 1), is called the son of Yahwe (so Solomon, 2 Sam. vii. 14), and is said to be begotten on the day when he is publicly recognized as king. The psalm speaks only of the reigning king and his future victories, and is not Messianic in the ordinary sense of that word, since it does not portray the ideal state of glory for the nation, as, for example, is done in Isa. xi. But, in accordance with the disposition of the New-Testament times (partly induced by the failure of the literal fulfilment) to see predictions of the Messiah wherever the detached Old-Testament words would lend themselves to such an interpretation, our passage is so treated here in the Epistle, which cites it as showing the superiority of the Messiah over the angels, inasmuch as to him only (according to the writer's interpretation) this title is applied. There follows immediately the quotation from 2 Sam. vii. 14, which has already been considered (see on 2 Cor. vi. 18).

HEB. i. 6: DEUT. xxxii. 43.

“And let all the angels of God worship him.”

*Deut.* xxxii. 43 (*Sept., Hebræos*): Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι αὐτοῦ.

*Ps.* xcvi. 7: הִשְׁתַּחֲוּ-לוֹ כָּל-אֱלֹהִים

*Sept.*: Προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι αὐτοῦ.

These words, not found in the Hebrew of the Old Testament, are cited literally from the Septuagint of *Deut.* xxxii. 43, which reads: “Rejoice, O heavens, with him, and let all the angels of God worship him; rejoice, O nations, with his people, and let all the sons of God strengthen themselves in him.” The literal agreement with this Septuagint passage is sufficient proof that our citation is not made from *Ps.* xcvi. 7, of which the Hebrew reads: “Worship him, all ye gods” (an exhortation to the heathen deities to pay homage to Yahwe, God of Israel), and the Septuagint (*xcvi.* 7): “Worship him, all ye his angels” (incorrect rendering of Hebrew *elohim* by “angels”).

The Septuagint verse has been expanded (by scribes) by the paraphrastic introduction of material from *Ps.* xcvi. 7 (quoted above), and from such passages as *Ps.* xxix. 1 (*Sept.* xxviii. 1): “Offer to the Lord, O sons of God, . . . glory and honor,” and *Isa.* xlv. 23: “Rejoice, O heavens, because God has had mercy on Israel.” The occasion of this expansion was the estimation in which the Hymn of Moses was held in later times as a splendid picture of Israel's glory, the Messianic interpretation that was given to it, and perhaps the fact that in some manuscripts of the Alexandrian recension it was written at the end of the Book of Psalms, so that it might easily thence have received additions (Meyer). It is possible, also, that the author of the Epistle quotes from the song as appended to the Psalms (Meyer); but this supposition is unnecessary, since he would naturally take it from his Septuagint manuscript as a part of Deuteronomy, from which Justin Martyr quotes it.

The Song of Moses (which seems to have been composed near the seventh century B. C.) ends with a description of Yahwe's vengeance on the enemies of Israel, and the establishment of the nation in its own land, as a people consecrated to Yahwe's worship. This

outlook naturally suggested the Messianic time, and the Messianic interpretation, which is given here in the Epistle. The honor, which in the Septuagint addition is ascribed to Yahwe, is here transferred directly to the Messiah, who is thus represented as far above the angels from whom he is to receive homage (on this point, see on Rev. xv. 3, 4). The hymn is regarded in the Epistle as "bringing the first-begotten [the Messiah] into the world" (Heb. i. 6), that is, as solemnly introducing him to Israel and to all men as the deliverer of his people; the author of the Epistle assumes the pre-existence of Jesus, but does not connect this introduction with any moment of his life on earth or afterwards.

*Text.*—The Sept. verse is made up of two distichs, which form a clear poetic parallelism:—

Εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ,  
 Καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.  
 Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ,  
 Καὶ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ.

The third line is the translation of the first clause of the Heb. of verse 43, and the first line likewise (the pointing יְגִי being adopted), with substitution of "heavens" for "nations;" the second line is formed after Ps. cxvii. 7, and the fourth is made parallel to it by substituting for "angels of God" its equivalent, "sons of God," and "strengthen themselves in" for "worship."

HEB. i. 7: PS. civ. 4.

*Heb.* "Who makes his messengers of winds, his ministers of flaming fire."

*Sept.* "Who makes his angels spirits, and his ministers a flaming fire."

*Hebrews.* "Who makes his angels spirits, and his ministers a flame of fire."

*Ps. civ. 4:* עָשָׂה מְלָאכָיו רוּחוֹת קִשְׁרָתוֹ אֵשׁ לִהְיוֹת

*Sept.:* Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῆρ φλόγον.

*Hebrews:* Ὁ ποιῶν τοὺς ἄγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

For the meaning of the Hebrew, compare the similar construction in Gen. ii. 7: "Yahwe Elohim fashioned the man dust," that is, out of dust; so here, he makes his messengers out of winds (that is, he makes winds his messengers), and his ministers out of flaming fire (he makes the flaming fire, the lightnings, his ministers), in agreement with the preceding context, "who makes clouds his chariot, who walks on the wings of the wind."

The psalm is a description of the glory of God as displayed in nature, and our verse affirms that he uses the winds and the lightnings as his servants. The translation of the Septuagint, followed in the Epistle, according to which the angels are spoken of, is against the Hebrew construction and the context. The first clause of the Septuagint may be rendered, "who makes his angels winds;" but the Epistle understands "spirits," as appears from verse 14, "are they not all ministering spirits?" and the verse in Hebrews must be interpreted, "who makes his angels ministering spirits, enduing them with the brightness and power of a flame of fire," thus putting them beneath the Son, the Messiah, in dignity. The "flame of fire," instead of the "flaming fire" of the Septuagint, is a verbal variation of the writer.

*Text.*—The expression עָשָׂה followed by two nouns without preposition may be rendered in four ways: 1. "To make a thing to be something, or in the form of something" (Exod. xxx. 25, 35; Num. xvii. 3 (xvi. 38); Judg. xvii. 4; Isa. xlv. 15, xlv. 6; Hos. viii. 4; Esth. ix. 17, 18, 22): this case is rare, the second noun being usually introduced by ל. 2. "To make a thing to consist of something" (Exod. xxxvi. 14). 3. "To make a thing with something attached to it" (Gen. vi. 16; Exod. xxvi. 31). 4. "To make a thing out of something" (Gen. ii. 7; Exod. xxxviii. 3). Of these, the last is the only one that here suits the connection. From the preceding verse, we should here expect the nouns to stand in the inverse order; and, even as they stand, we are tempted to render the verse: "who makes winds his messengers, the flaming fire his minister," but that the usage is so decidedly against it.

HEB. i. 8, 9: Ps. xlv. 7, 8, (6, 7).

*Heb.* "Thy throne, O Elohim, is for ever and ever, the sceptre of thy kingdom is a sceptre of equity [*or, uprightness*]; thou hast loved righteousness and hated

wickedness, therefore God, thy God [*or*, therefore, O Elohim, thy God], has anointed thee with the oil of gladness above thy fellows."

Septuagint the same, with "God" for "Elohim."

*Hebrews* (after Sept., with one variation). "Thy throne, O God, is for ever and ever, and the sceptre of uprightness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity, therefore God, thy God, has anointed thee with the oil of gladness above thy fellows."

In verse 8 the two best manuscripts (the Vatican and the Sinaitic) read: "Thy throne is God for ever and ever, and the sceptre of uprightness is the sceptre of his kingdom."

*Ps.* xlv. 7, 8: כִּבְכֹּאֶף אֱלֹהִים עוֹלָם וְיָגֵד שִׁבְטֵי מִיִּשְׂרָאֵל שִׁבְטֵי כָל־כּוֹתֶךָ \* אֶחָדָתָּ : צֶדֶק וְתִשְׁנֶא רֶשֶׁע עַל־כֵּן כִּשְׁחָף אֱלֹהִים אֱלֹהֶיךָ שָׁכֵן שְׁשׁוֹן בַּחֲבֵרֶיךָ :  
*Sept.*: \* Ὁ θρόνος σου, ὁ θεός, εἰς αἰῶνα αἰῶνος, ῥάβδος ἐκθύττου ἢ ῥάβδος τῆς βασιλείας σου. \* ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέ σε ὁ θεός ὁ θεός σου ἔλαιον ὑγαλλιάσεως παρὰ τοὺς μετόχους σου.

*Hebrews*: [Ἡρὸς δὲ τὸν νῦν] ὁ θρόνος σου, ὁ θεός, εἰς τὸν αἰῶνα [τοῦ αἰῶνος] καὶ ἡ ῥάβδος τῆς ἐκθύττου ἢ ῥάβδος τῆς βασιλείας σου. \* ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέν σε, ὁ θεός, ὁ θεός σου ἔλαιον ὑγαλλιάσεως παρὰ τοὺς μετόχους σου.

The translation of the Hebrew is doubtful. The psalm, as appears from verses 2 (1), 11 (10), is a nuptial ode addressed to an Israelitish king, whose military glory is celebrated in verses 3-6 (2-5), after which follows this declaration of the permanence of his throne. As the text now stands, "Elohim" is most easily taken as vocative, and as an epithet of the king. As this name is given to judges (*Exod.* xxii. 27; *Ps.* lxxxii. 6; *John* x. 34, 35), it is certainly possible that it should be given to a king; but it is to be noted that it is employed in the case of judges as an appellative, and not as a title, and it does not seem in place here. The other translations suggested are, however, unsatisfactory: "thy throne [which is a



throne] of God," or "thy throne is [a throne] of God," or "God is thy throne;" the two first, though the possibility of them is proved by Lev. xxvi. 42, seem hard and unnatural in this connection, nor does such an expression in reference to the Israelitish throne occur elsewhere in the Old Testament; the third (which is found also in Hebrews, according to some manuscripts) is not less hard. In this difficulty of extracting any good sense from the present text, it has been proposed to change it; but no emendation has been suggested that commends itself. That the Hebrew text is defective, is suggested by the fact that "Elohim" occurs twice in the immediate context as the subject of a verb, of which the king is the object: verse 3 (2), "God has blessed thee forever;" verse 8 (7), "God, thy God, has anointed thee with the oil of gladness." It would be natural here to supply some verb, as: "God has blessed [or established] thy throne forever," or to suppose that the word "Elohim" is a corruption of some such verb. In any case, the general sense is clear from the connection: the royal throne is firmly established by the favor of the God of Israel. Compare Isa. ix. 6 (7), "for the increase of the government and for unending peace, on the throne of David and in his kingdom, to establish and maintain it in justice and righteousness from now on forever."

The psalmist looks to the everlasting continuance of the king's dynasty, and the glory of his name, verse 18 (17); and this grandeur ascribed to the future of Israel led naturally to the Messianic construction of the psalm here given in the Epistle. One of the readings in Hebrews employs the divine name directly of the Messiah; the other affirms that God is the throne of the Messiah, that is, the place and support of his glory; either of these readings would satisfy the author's argument by establishing the superiority of the Messiah over the angels.

HEB. i. 10-12: Ps. cii. 26-28.

*Job.* "Of old thou didst found the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt remain, and all of them shall wear out like a garment, like raiment thou shalt change them.

and they shall be changed. But thou art the same, and thy years shall not be ended."

*Sept.* "In the beginning thou, O Lord, didst found the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest, and they all shall grow old like a garment, and as a mantle thou shalt roll them up, and they shall be changed. But thou art the same, and thy years shall not fail."

So Hebrews, except that, according to the best manuscripts (B. 8), it inserts "as a garment" after "roll them up" (but this may be scribal error).

*Ps.* cii. 26-28: **לְפָנִים הָאָרֶץ יִכְרֹת וּכְעֹשֶׂה יְדִי שָׁמַיִם: 27 הָקְדָּה אֲבָרוּ: 28 וְאַתָּה תִּנְעֹד וְכֹלם בְּבֶגֶד יָבִי כְּלָכִישׁ תַּחְלִיפֵם וְיַחַלְפוּ: 29 וְאַתָּה הָיָה וְשָׁנוּתִי לֹא יִתְמוּ:**

*Sept.:* <sup>26</sup> Κατ' ἀρχῆς τὴν γῆν σὺ κύριε ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· <sup>27</sup> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγῇσονται· <sup>28</sup> σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

*Hebrews:* [<sup>10</sup> Καὶ] σὺ κατ' ἀρχῆς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· <sup>11</sup> αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, <sup>12</sup> καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοὺς [ὡς ἱμάτιον] καὶ ἀλλαγῇσονται, σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

The psalm-passage is a trustful declaration of the everlasting permanence of Yahwe, God of Israel, which in the Epistle is taken as an address to the Messiah. A reader of the Hebrew could not so interpret it, for the name Yahwe is never given to the Messiah in the Old Testament; but for a Christian reader of the Septuagint, to whom the name "the Lord" was familiar as a designation of the Messiah, such an interpretation would present no difficulty.

*Text.* — *Sept.* κατ' ἀρχῆς, "in the beginning," is allowable interpretation of **לְפָנִים**, "of old;" κύριε is inserted for fulness and clearness; παλαιωθήσονται, "grow old," is paraphrastic rendering of **יָבִי**, "wear out;" ἐλίξεις, "roll," seems to be scribal error for ἀλλάξεις, "change," which is found in Cod. Sin.<sup>1</sup>; ἐκλείψουσιν, "fail," is a fair general rendering of **יִתְמוּ**, "be ended." The Epistle, slightly changing the order of *Sept.*, writes: σὺ κατ' ἀρχῆς κύριε τὴν γῆν,

probably a freedom of the author; Cod. Alex. is very near this: *κατ' ἀρχὰς αἱ κτίρις τὴν γῆν*, most likely following the N. T. text; the insertion of *ὡς ἡμῶν* after *ἐλίζεις αὐτούς* in Codd. Vat. and Sin. is very hard, and may be regarded as a scribal addition from the preceding verse.

HEB. ii. 6-8: Ps. viii. 5-7.

*Heb.* "What is man that thou art mindful of him, and the son of man that thou visitest him, and hast made him a little inferior to God, and with glory and honor hast crowned him? Thou hast made him ruler over the works of thy hands, thou hast put all things under his feet."

Septuagint, the same, except that (with the English Authorized Version) it ends the interrogation with "visitest him," and incorrectly puts "angels" for "God" (Hebrew *Elohim* never meaning "angels"). Hebrews is identical with the Septuagint.

Ps. viii. 5-7: כֹּה-אָנוּשׁ בִּי-תִזְכְּרֵנוּ וּבֶן-אָדָם בִּי תִפְקְדֵנוּ : <sup>6</sup> וְתַחֲסֶרְהוּ קִנְיָנוּ כְּאַלְהִים וּכְכּוֹד וְהָדָר תִּעֲטֶרְהוּ : <sup>7</sup> תִּמְשִׁלֵּהוּ בְּכִנְיֹשׁ יְדֵיָּהּ לֵל שְׂתַּח תַּחֲתֵּי-נַגְבֵּיָּהּ :

*Sept.*: <sup>5</sup> Τί ἐστὶν ἄνθρωπος ὅτι μνησέσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν; <sup>6</sup> ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, <sup>7</sup> καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

*Hebraeas*: <sup>5</sup> Τί ἐστὶν ἄνθρωπος ὅτι μνησέσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτη αὐτόν; <sup>7</sup> ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, [καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου] <sup>6</sup> πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

The psalm is an exclamation of wonder at the high dignity conferred by God on man, in that he has invested him with lordship over the whole creation. It is the same conception of man's position that is given in Gen. i. 26-28: man is made in God's image, and, with his noble attributes, is but a little below his divine Creator. It is the race of which the psalmist is speaking. The author of our Epistle finds here a prediction of both the glory and the humiliation of the Messiah, the glory of universal lordship attained by taking

the nature of man, which is a little lower than that of the angels; and his discussion of the passage is particularly interesting. Because, contrary to his wont, he gives his reason for the typical interpretation that he adopts. He holds (verses 8, 9) that the absolute supremacy over all things, spoken of in the psalm, is not literally true of the human race, but is realized to the full in Jesus, who, having become man, has been, because of the suffering of death, crowned with glory and honor. We can understand how our author, full of the glory of the Christ, sees the announcement of it everywhere in the Old Testament; it is but a small thing, alongside of the nobleness of his glowing argument, that he falls into the literalness of his time, and presses into service the incorrect rendering of the Septuagint:

HEB. ii. 12: Ps. xxii. 23.

*Heb.* "I will declare thy name to my brethren, in the midst of the congregation will I praise thee."

Septuagint and Hebrews, the same.

*Ps.* xxii. 23: אֶפְרָחָה שְׂמֵךְ לְאֶחָי בְּתוֹךְ קָהֶל אֱהִלֶּךָ

*Sept.:* Διηγέσσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

*Hebrews:* Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

The psalm is a cry out of deep suffering, followed by a strain of thanksgiving to God, the personal experience of a pious Israelite, referring to no one but himself. The words might, indeed, be adopted by any suffering servant of God, and therefore by the Messiah; but the Epistle, accepting the current Messianic interpretation of the psalm, and taking the expression literally and without regard to its context, treats it as an utterance of the Messiah, which, by the words "my brethren," affirms the oneness of Jesus and his disciples. Here again, in following out his spiritual thought, that Jesus is a saviour by reason of his complete identity with his people in nature and experience, the author, feeling that a recognition of this fact must exist in the Old Testament, obtains it through the literal, verbal exegesis of the time. To this quotation he adds another, in which his exegesis is still more forced.

HEB. ii. 13: ISA. viii. 17, 18.

*Heb.* "I will hope in him. Behold, I and the children whom Yahwe has given me [are signs and omens in Israel]."

*Sept.* "I will trust in him. Behold, I and the children whom God has given me; [and they shall be signs and wonders in the house of Israel]."

*Hebrews* (following the Septuagint). "I will trust in him. Behold, I and the children whom God has given me."

*Isa.* viii. 17, 18: יִקְרֹא לִי: יִהְיֶה אֲנֹכִי וְהַלְלִים אֲשֶׁר נָתַן-לִי יְהוָה

*Sept.*: <sup>17</sup> Καὶ πεποιθὼς ἴσονται ἐπ' αὐτῷ. <sup>18</sup> ἰδοὺ ἐγὼ καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός.

*Hebrews*: [Καὶ πάντες] Ἐγὼ ἴσονται πεποιθὼς ἐπ' αὐτῷ [καὶ πάντες] ἰδοὺ ἐγὼ καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός.

The prophetic section, Isa. vii. 1-ix. 6 (7)<sup>1</sup> is a burning invective against the Israelitish and Judean foreign policy of the time (under Ahaz, during the Syro-Israelitish war), or, rather, against the folly of the people in trusting to any help but that of Yahwe. Israel, says the text, hoped in Resin, king of Syria, and Pekah, king of Israel; but Yahwe would bring on them the dreaded Assyrian power (Tiglathpileser II.). The prophet is commanded to reject the popular counsels (viii. 12), and to denounce those who trusted to soothsayers and not to the God of Israel (verse 19). But in recreant Israel (Judah) there was a party who firmly maintained confidence in Yahwe, a righteous germ in which lay the prophet's hope for the future of Israel, the party that comprised Isaiah's disciples. These alone are to be the recipients of the divine word. The prophet receives the command (verse 16): "Bind up the testimony [Yahwe's testimony, through Isaiah, of his willingness to save Israel], seal up the instruction [the *torah*, Yahwe's guiding admonition to Israel

<sup>1</sup> Some critics regard this section as having been worked up, by a later editor, from defective reports of Isaiah's words. See Cheyne: *The Prophecies of Isaiah*, i. 41.



through Isaiah] among my disciples." Then follows abruptly the prophet's declaration of faith in Yahwe, and his announcement that he and his children had been appointed signs, living symbols, of the divine will, so that there was no need of the people's resorting to wizards and necromancers (verses 17, 18): "And I will wait on Yahwe, who hides his face from the house of Jacob, and I will hope in him. Behold, I and the children whom Yahwe has given me are signs and omens in Israel from Yahwe of hosts, who dwells in Mount Zion." The children to whom he refers are Shear-jashub, "A remnant shall return" (vii. 3, x. 20-22), and Maher-shalal-hash-baz, "Haste-spoil-hurry-prey" (viii. 3, 4), whose names were to teach the people that Assyria would spoil Damascus and Samaria, that, in the midst of foreign invasion and dreadful suffering, God would still be with Judah, and that, though the ravages of war should leave only a remnant, their God would yet have mercy on that remnant, and make of it a nation; and the same lesson was involved in the prophet's own name, Isaiah, "Salvation of God." It was a word for the then emergency; and the prophet and his children were walking symbols of the divine will, and omens of the nation's fortunes. The only unity which existed among them (the children were babes at this time) was that which exists between every father and his children, and that which resulted from their belonging to the same prophetic household, and all bearing symbolic names (without knowledge of this fact on the part of the children).

The Epistle, ignoring the historical sense of the words, takes a part of a sentence, and puts into it a Messianic meaning which it might, thus isolated, conceivably bear. The author was probably led to this view by following the faulty punctuation of the Septuagint, which puts a full stop after "God has given me;" and thus the speaker, the "I," dissevered from the connection, might, in this somewhat obscure passage, seem, to one on the lookout for types and allegories and hidden predictions, to be the Messiah. Hence are inferred, in the Epistle, the oneness of Jesus and his people, and the necessity of the incarnation of the Messiah, — the Messiah, the prophet is held to say, is one with his children, and, in order to be one with them, must take on himself their nature.

HEB. iii. 2: NUM. xii. 7.

*Heb.* "Not so my servant Moses — in all my house he is faithful."

So the Septuagint, from which the Epistle adopts the latter part of the expression, and applies it to Jesus, "who was faithful to him that appointed him." But Jesus, the author goes on to say, was counted worthy of more glory than Moses; since the latter was faithful as a servant in God's house of worship, but the former as a son in the spiritual house, which is the church. On this honor conferred on the church, the author bases the exhortation contained in the next quotation.

*Num. xii. 7:* מֹשֶׁה בְּכָל-בֵּיתִי נֶאֱמָן הוּא

*Sept.:* Μωσῆς, ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστι.

*Hebrews:* Ἰησοῦν, πιστὸν ὄντα, . . . ὡς καὶ Μωσῆς ἐν [ὅλῳ] τῷ οἴκῳ αὐτοῦ.

HEB. iii. 7-11, 15, iv. 3, 5, 7: PS. xcv. 7-11.

*Heb.* "O that ye would hear his voice to-day! Harden not your heart, as at Meribah, as on the day of Massah, in the wilderness, when your fathers tried me, proved me, yea, saw my work. Forty years I loathed that generation, and said, They are a people that err in their hearts, and they know not my ways. So that I swore in my wrath, They shall not enter in to my rest."

*Sept.* (xciv. 8-11). "To-day, if ye will hear his voice, harden not your hearts, as in the provocation, like as in the day of the temptation in the wilderness, where your fathers tried, proved, and saw my works. Forty years I was angry with that generation, and said, They always err in their hearts, and they have not

known my ways; as I swear in my wrath, They shall not enter in to my rest."

*Hebrews* (after Sept.). "To-day . . . wilderness, where your fathers tempted me in proving me, and saw my works forty years. Wherefore I was angry with this generation, and said, They always err in their hearts, but they have not known . . . rest."

*Ps. xcv. 7-11*: הָיָה אִם-בָּקִלוֹ תִשְׁכְּנוּ: \* אֶל-תִּקְשׁוּ לִבְכֶּכֶּה כִּי־ס: כִּבָּה בְּמִדְבָּר: \* אֲשֶׁר נִפְגִּי אֲבוֹתֵיכֶם בְּחַטֹּי: נִכְרָאוּ פָעַל: \* אֲרִבְעִים שָׁנָה אָקִיט בְּדוֹר וְאֶכֶר אֶם תֵּעִי לִבְבִּי הֵם וְהֵם לֹא-יָדְעוּ דְרָכִי: \* אֲשֶׁר-נִשְׁכַּנְתִּי כֹאפִי אִם-יִבְאֹן אֶל-כְּנוּחֹתִי:

*Sept.*: <sup>8</sup> Σήμερον ἐν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὥς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ. <sup>9</sup> οὐ ἐπειρασάν οἱ πατέρες ὑμῶν, ἰδοκίμασαν καὶ εἶδον τὰ ἔργα μου. <sup>10</sup> τεσσαράκοντα ἔτη προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπα, 'Αεὶ πλανῶνται τῇ καρδίᾳ, καὶ αὐτοὶ οὐκ ἔγνωσαν τὰς ὁδοὺς μου. <sup>11</sup> ὥς ὡμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

*Hebrews*: <sup>7</sup> Σήμερον ἐν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, <sup>8</sup> μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὥς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, <sup>9</sup> οὐ ἐπειρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη. <sup>10</sup> διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον, 'Αεὶ πλανῶνται τῇ καρδίᾳ: αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου. <sup>11</sup> ὥς ὡμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

The first clause must be taken as the exclamation of the psalmist, and not as the protasis of a conditional sentence (as in the English Authorized Version, the Septuagint, and the New Testament), since the following words, in which God is the speaker, give the content of the "voice." Meribah and Massah must be taken as proper names, and not as appellatives, "strife" (Septuagint, not so exactly, "provocation, irritation") and "trial, temptation;" the reference being to the incident described in Exod. xvii. 1-7. Septuagint "was angry," instead of "loathed," is loose rendering. So it may be also with "they always err." for "they are a people that err;" though here there may have been a different Hebrew text. The "as" in "as I swear" means, "their wandering of heart and ignorance was in accordance with, or connected with, my swearing;" and it is thus equivalent to "so that I swear" (not "to whom I swear," as in the English Authorized Version).

The Epistle departs in a few cases from the Vatican Septuagint

text. "Your fathers tempted by proving," is an admissible interpretation of the original expression, "tried me, proved me," the second verb being taken as the explanatory complement of the first. The change in the punctuation, whereby the "forty years" is appended to "saw my works," instead of being prefixed to "I was angry with [*properly*, loathed] that generation," is perhaps derived from some manuscript or oral version, but is more probably an intentional alteration of the writer, to whom it may have seemed more in accordance with the facts to say that Israel had seen God's works forty years, than to represent God as angry with the people for that time; <sup>1</sup> in the Hebrew, however, the tempting, and the witnessing of God's work, is referred to the one incident at Massah. In consequence of this alteration of the sense, it becomes necessary in the Epistle to insert the connective "wherefore." Further, while in the Hebrew and the Vatican Septuagint the people's ignorance of God's ways is put as parallel to their erring in heart, it is here represented as the cause of the latter ("but they did not know my ways"). In this construction (and in one or two minor points) the Epistle agrees with the Alexandrian Septuagint, possibly because this was the Septuagint text used by the author, but more probably because the Alexandrian text has been altered to make it conform to the New Testament.

The psalm-passage (which is a simple exhortation to the Jewish people not to harden their hearts as their ancestors did) is cited in the Epistle for a double purpose: first, as a warning to Christians against unbelief and hardening of heart (iii. 12-19); and then, to show (iv. 1-11) that the "rest" spoken of in the psalm is not the rest of Canaan, but the sabbatism or sabbath-rest, the physical and spiritual repose and peace which shall be the lot of the followers of Christ when he shall come, at the end of the present age, to establish his kingdom forever (compare x. 36-39). This conclusion is drawn from the fact that the statement concerning "rest" in the psalm ("in David," iv. 7, where "David" seems to be merely a designation

---

<sup>1</sup> To find here an allusion to the time during which the Jews "saw the works of God" in the deeds of Jesus, the duration of his life being supposed to be forty years, seems somewhat forced, and is not at all necessary to the understanding of the change of punctuation.



of the book of Psalms) was made after God had instituted the weekly sabbath-rest (see next quotation), and also after Joshua had settled the people in Canaan (iv. 8), so that the "rest" here promised could be only the Messianic rest. The author assumes that the last verse of the psalm contains a promise, as if it were thus to be construed: "O Israel, your fathers failed to enter in to my rest because of their disobedience, but do you take warning to-day by them, so that you may not fail to gain the promised rest." But the psalm merely cites a fact of the past, and affirms the failure to enter Canaan only of that one unbelieving generation (in accordance with Deut. i. 34, 35, on which verses 10, 11, of the psalm are based), while the new generation, together with Caleb and Joshua, did enter on the enjoyment of the land and the promise (Deut. i. 36-39). Our author leaves the historical relations entirely out of view, and uses the words for his exhortation and argument, without regard to their proper meaning. His exhortation is religiously elevated and useful, but his exegesis is faulty.

*Text.* — Παροτρυσμῶ, "imbitterment, provocation," is inexact rendering of כִּירוּכָה, "strife, contention," giving the result of the act, rather than the act itself; καί, verse 9, is not strong enough for כִּי, which introduces a heightening fact, and in sense is not far from "though;" the αἰεὶ, verse 10, may possibly be rendering of עַל (for עַד), taken to mean "always," though this word occurs without preposition only as a noun in the sense of "eternity" (Isa. ix. 6; Hab. iii. 6; Isa. xlv. 17, lvii. 15), and we should have to suppose that the Sept. read עַל. — The Epistle has ταῦτα (verse 10) for Sept. ταῦτα, an unimportant variation (the pronoun is not expressed in the Heb.), and agrees with Alex. Sept. in writing (verse 10) εἶπον instead of εἶπα of Vat., and αὐτοὶ δέ for καὶ αὐτοὶ; ἐν δοκιμασίᾳ (verse 9), for ἰδοκίμασαν, is perhaps for rhetorical smoothness. In verse 9, Vat. Sept. (Roman facsimile) has εἰδοσαν, and Alex. εἶδον, for εἶδον, as in the Epistle.

HEB. iv. 4: GEN. ii. 2.

*Heb.* "And [God] rested on the seventh day from all his work."

Septuagint and Hebrews have the plural, "works," which is not so good as the singular. The citation is in pursuance of the argument described under the preceding quotation.



HEN. v. 6, vi. 20, vii. 11, 17, 21 : P's. cx. 4.

*Heb.* "Thou art a priest for ever after the order of Melchizedek."

So the Septuagint and Hebrews.

*Ps.* cx. 4: אֶתְהַכֶּהֶן לְעוֹלָם עַל־דִּבְרֹתַי כָּל־יְצֹרֶךְ

*Sept., Hebrews* : Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

The king whose victorious career is described in this psalm must be regarded as a Jewish monarch contemporary with the poet: this is the only natural interpretation of the words. But what differences the thought of the psalm from that of similar odes (as Ps. ii., xlv., lxxii.) is the statement of our verse, that the king was at the same time a priest. This requires us to look for a period in Jewish history when one man united in his person the royal and sacerdotal offices; and what period that was, seems not difficult to determine. Before the priestly office was perfectly organized, it is true, David and Solomon and other kings performed priestly duties on certain occasions; but they never receive the title of priests,—they are regarded as high civil officials, who, in accordance with ancient custom, offer sacrifices, chiefly on state occasions, while the difference between them and the priest proper is distinctly recognized. Here, however, the king is also officially a priest, and we know of no time when such a condition of things existed but the Maccabean. For several generations after the priestly Hasmonean family became the civil head of the Jewish nation, in the second century B. C., it continued to exercise the functions which pertained to its sacerdotal character.<sup>1</sup> Of such a prince the psalmist might say, "Thou art a priest forever," since the Aaronic priesthood was believed to be perpetual. But, in looking for an example of such a combination of royal and priestly

<sup>1</sup> Thus, John Hyrcanus I. (B. C. 135-105) was high priest and civil ruler, and so, apparently, his successors, Aristobulus and Alexander; under the next ruler, Queen Alexandra, the offices were separated, and, so far as appears, never again united. It was Aristobulus who (according to Josephus) first formally assumed the royal title; and his brother and successor, Alexander, may have been the king of our psalm.

characters, he is obliged to go outside of the Israelitish nation, which offered nothing of the sort, and find the prototype of the Maccabean priest-king in that ancient royal personage who in Gen. xiv., as priest of El Elyon, receives tithes from Abraham. The Hasmonean king, who is at the same time priest, is in this respect unlike David or Josiah; but he may be said to be "after the manner," or, "of the kind," of Melchizedek.<sup>1</sup>

The earlier Jewish expositors, as the Midrash on the Psalms (on Ps. xviii. 35), and Saadia, interpreted the psalm Messianically; the later, as the Targum (which explains it of David) and Rashi (of David and Abraham), abandoned this interpretation. It was probably the prevailing view in the New-Testament times, and is naturally adopted by the author of the Epistle to the Hebrews.

*Text.*—כהן is to be rendered "priest," in accordance with the unvarying usage in the O. T. Neither in 2 Sam. viii. 18, nor in 1 Kings iv. 5, does there seem to be any good ground for departing from the ordinary sense of the word. But, even if we allow that in these two cases it means a high civil official near the king's person, there would be no propriety in adopting that sense here; the king could not be his own כהן.—על-דברתי (the final *i* is the old genitive ending, petrified and meaningless in Heb.) is an Aramaizing expression, meaning "after the manner, of the sort of," and belongs to the post-exilian period.

#### HEB. vi.

#### *Verses 7, 8.*

The picture of the fruitful and sterile lands seems to follow, in a general way, the narrative in the first part of Genesis. "The earth drinking the rain and producing useful herbs," is after Gen. i. 11, 12; that which "produces thorns and thistles, and is in danger of being cursed," after Gen. iii. 17, 18.

#### *Verse 14.*

From Gen. xxii. 16, 17.

---

<sup>1</sup> The Maccabean date for the psalm harmonizes with the view, which has much in its favor, that the Melchizedek-story was not known to the Jews till after the exile.

*Heb.* "I swear by myself . . . that I will surely bless thee and multiply thy seed."

So the Septuagint. The Epistle, following the Septuagint, but abridging, writes, "multiply thee."

*Gen.* xxii. 17: כִּי-בָרַךְ אֲבָרְכֶךָ וְהָרַבְה אֲרַבְה אֶת-יְרֵמֶךָ

*Sept.*: Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνὲν τὸ σπέρμα σου.

*Hebrews*: Εἰ μὲν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε.

This promise to Abraham, of a numerous posterity, is here interpreted Messianically.

### Verse 19.

The Christian hope is described, by an expression taken from *Lev.* xvi. 2, 13, as "entering in to that which is within the veil," entering the Holy of Holies, the immediate presence of God, with allusion to the expiatory self-sacrifice of the great high-priest, Jesus, of the order of Melchizedek.

HEB. vii. 1-3: GEN. xiv. 17-20.

The wording of verse 1 and part of verse 2 of the Epistle is taken from the Septuagint, with the necessary connections.

*Hebrews*. " [For this] Melchizedek, king of Salem, priest of the most high God, [who] met [Abraham] as he was returning from the slaughter of the kings, [and] blessed him. [to whom also Abraham] divided [*Sept.*, gave] a tenth of all."

Then follows, in the Epistle, the typical explanation of Melchizedek's name and person.

*Heb.* vii. 1-3: [Οὗτος γὰρ ὁ] Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, [ὁ] συνειστήσας [Ἀβραάμ] ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων [καὶ] εὐλογήσας [αὐτόν] [ὃ καὶ] δεκάτην ἀπὸ πάντων [ἐμέρισεν Ἀβραάμ] . . .

The bracketed words are supplied by the author; the rest is from the Septuagint, probably from memory.

Though this is not a formal quotation, the terms of the Septuagint are employed in every case but one, "divided," for "gave." The Hebrew "El Elyon" should be taken as a proper name, instead of being translated "the most high God." The signification of Melchizedek seems to be "Sydyk [*or*, Sedek] is my king," Sydyk (= "the righteous one") being the name of a Phœnician-Canaanitish deity; so Adonizedek, the Canaanitish king of Jerusalem (compare Salem above), Josh. x. 1, signifies "Sydyk is my lord;" as the name of David's son, Adoniyah or Adoniyahu, 1 Kings i. 5, 8, means "Yah [*or*, Yahwe] is my lord." In the Genesis-text the expression, "came to meet Abraham," is used only of the king of Sodom, but is to be understood of Melchizedek also from the connection.

*Text.*—The ἐμέρισεν, "divided," of the Epistle, is a free paraphrase of Sept. ἐδωκεν, "gave," which is the correct rendering of יָתַן. Heb. שָׁלַם is properly "peaceful," not "peace;" but what the geographical name originally signified, and whether this is the second element in יְרוּשָׁלַם, it is hard to say. When a proper name has *Adoni* for its first element, and the name of a city for its second, it is naturally rendered, "lord of such and such a city," as, Adonibezek (Judg. i. 5), "lord of Bezek;" elsewhere, most naturally, "my lord is such and such a thing" (whatever the second element signifies).

HEB. viii. 8-12, x. 16, 17: JER. xxxi. 31-34.

*Heb.* "Behold, the days are coming, says Yahwe, when I will make with the house of Israel and with the house of Judah a new covenant—not like the covenant that I made with their fathers in the day that I took hold of their hand to bring them forth from the land of Egypt, which covenant of mine they have broken, though I took them as spouse, says Yahwe,—but this is the covenant that I will make with the house of Israel after those days, says Yahwe, I will put my instruction into their minds, and write it on their hearts, and I will be their God, and they shall be my people; and they shall no longer teach every one

his friend and every one his brother, saying, Know Yahwe, for all of them shall know me, from the least of them to the greatest of them, says Yahwe, for I will forgive their iniquity, and their sin I will remember no longer."

*Sept.* (xxxviii. 31-34). "Behold, the days come . . . land of Egypt, for they continued not in my covenant, and I disregarded them, says the Lord, — for this is my covenant, . . . I will put my laws . . . they shall not teach every one his fellow-citizen and . . . for I will be merciful to their iniquities, and their sins I will remember no longer."

The Epistle agrees (in English translation) with the Vatican Septuagint, except that it has "conclude" instead of "make" (verse 8) and "the" instead of "my" before "covenant" (verse 10), in which last it agrees with the Alexandrian Septuagint (and elsewhere in the Greek forms accords with the Alexandrian against the Vatican).

*Jer.* xxxi. 31-34: "הִנֵּה יָמִים בָּאִים נֹאמֵר יְהוָה וְכָרְתִי אֶת-בֵּית יִשְׂרָאֵל וְאֶת-  
בֵּית יְהוּדָה בְּרִית חֲדָשָׁה: <sup>32</sup> לֹא כַּבְרִית אֲשֶׁר כָּרְתִי אֶת-אֲבוֹתָם בְּיָמֵי רְחוֹק  
כָּדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם אֲשֶׁר-הִקְדָּה הִפְרוּ אֶת-בְּרִיתִי וְאָנֹכִי בְּעֵינֵי כָם  
נֹאמֵר יְהוָה: <sup>33</sup> כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת-בֵּית-יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם  
וְאֶם-יְהִיֶּה נִתְתִּי אֶת-תִּיבְתִּי בְּקֶרְכֶם וְגִרְדָּם אֶתְחַנֹּנֶנָּה וְהָיָה קָדָם בְּאֵינֵי  
וְהָיָה יְהוָה לֵי לֵעָם: <sup>34</sup> וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-אָחִיו לֵאמֹר  
רָעוּ אֶת-יְהוָה כִּי בָרָם יָדְעוּ אוֹתִי לִמְעַלְמָם וְעַד-הַיּוֹם נֹאמֵר יְהוָה כִּי אֶחָד  
הָעָם וְלֹחֲמָתָם לֹא אֶזְכְּרֵהוּ:

*Sept.*: <sup>31</sup> Ἰδοὺ ἡμέραι ἔρχονται, φησὶ κύριος, καὶ διαθήσεται τῷ οἴκῳ Ἰσραὴλ. καὶ τῷ οἴκῳ Ἰούδα διαθήσεται καινὴν, <sup>32</sup> οὐ κατὰ τὴν διαθήκην ἣν διεθήκην τοῖς πατέρας αὐτῶν, ἐν ἡμέραις ἐπιλαβομένων μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐτίμωσαν ἐν τῇ διαθήκῃ μου, καὶ ἐγὼ ἠμίλησα αὐτῶν, φησὶ κύριος. <sup>33</sup> ὅτι αὐτῇ ἡ διαθήκῃ μου ἣν διαθήσεται τῷ οἴκῳ Ἰσραὴλ, Μετὰ τῶν ἡμετέρων ἐκείνων, φησὶ κύριος, δώσω νόμους μου εἰς τὴν δύνανται αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτοὺς, καὶ ἔσονται αὐτοῖς εἰς θεὸν καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>34</sup> καὶ οἱ οὐκ ἐδιδάσκουσιν ἕκαστος τὸν πολὺν τοῦ αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Ἰδοὺ τὸν κύριον: ὅτι πάντες οἰδέσονται με ἀπὸ μικρῶν αὐτῶν ὡς μεγάλου αὐτῶν, ὅτι ἴλεως ἔσονται τοῖς ἀδικίαις αὐτῶν καὶ τὸν ἀσεβειῶν αὐτῶν οὐ μὴ μνησθῶ ἐγώ.

*Hebrews*: <sup>8</sup> Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ



καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν, ὃ οὐ κατὰ τὴν διαθήκην ἦν ἐποίησα τοῖς πατρά-  
σιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς  
Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, καὶ γὰρ ἠμέλησα αὐτῶν, λέγει κύριος.  
<sup>10</sup> ὅτι αὕτη ἡ διαθήκη ἦν διαθήσεται τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει  
κύριος, δίδους νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω  
αὐτοὺς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. <sup>11</sup> καὶ οὐ μὴ διδάξω-  
σιν ἕκαστος τὸν πληττὴν αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γινώθι τὸν κύριον,  
ὅτι πάντες εἰδῆσυσίν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. <sup>12</sup> ὅτι ἴλεως ἔσομαι ταῖς  
ἀδικαίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι.

The Epistle assumes the identity of Jeremiah's "new covenant" with Christianity, and rightly in so far as the inwardness of obedience, therein prescribed, is concerned. But, at the same time, it is true that the prophet held this higher covenant to be made with Israel as a nation, and that he meant by it not a literal abrogation of the existing customs of sacrifice, but only an infusion of a better spirit into the national life with all its outward forms. He speaks of no salvation outside of the national constitution — he only insists that in the time of Israel's perfection the higher life of spiritual obedience shall exist. Similarly, he says (vii. 22, 23): "I spoke not to your fathers . . . in the day that I brought them forth from the land of Egypt . . . of sacrifice, but I commanded them, saying, Obey my voice." This, of course, is not to be construed literally, but as meaning: "obedience is better than sacrifices;" and so the new covenant emphasizes obedience over against sacrifices. The prophet gives no historical prediction of Christianity, but Christianity expresses the spiritual thought which he here utters. The Epistle regards the passage as announcing the abrogation of the Levitical system of many sacrifices, in favor of the one sacrifice which Christ makes once for all (ix. 1-12); the prophet's contrast is between a mere formal, national system of sacrifices, and one penetrated with spiritual knowledge and obedience. Compare Joel iii. 12 (ii. 28, 29).

*Text.* — Sept. *ὅτι*, for אֲשֶׁר (verse 32), is possible, but here not good; ἠμέλησα, "disregarded," perhaps takes בעל, "married," in the sense, in which it is sometimes used in Arabic, of "being disgusted," a sense not elsewhere found in Heb.; but it is more likely that the Greek translators had some other Heb. word in their text, though what word it is difficult to say; ἴλεως ἔσομαι, "will be merciful," instead of "will forgive," is free rendering of אֶסְלַח. The N. T. text (verse 8) for Vat. *ὁμοί* writes λέγει (with Alex., Sin.), and *συντελέσω ἐπὶ* for διαθήσεται; (verse 9) for διεθέμην, it has still another word, ἐποίησα, καὶ γὰρ (Alex.)

for καὶ ἐγώ, and λέγει for φησὶ (here not with Alex.); (verse 10) it omits μου (Alex., Sin., Heb.) after διαθήκη, writes λέγει for φησὶ, omits δώσω (Alex.), and has ἐπιγράψω (Alex.) for γράψω; (verse 11) it has οὐ μὴ (Alex., Sin.) for οὐ, and omits αὐτῶν (with Alex.) after μικροῦ. These variations are none of them important. Those of them which are found in the Alex. or Sin. may possibly represent a Sept. text of the time (though this is hardly probable), and the others may be explained as changes made without theological purpose by the author. Thus it would be not unnatural, after having written λέγει once, to write it again, and, for variety's sake, to substitute other verbs for διατίθημι. There seems to be no ground for supposing that the author had any text but that of the Sept. before

HEB. ix. 19, 20: EXOD. xxiv. 8.

*Heb.* "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Yahwe has made with you."

So the Septuagint.

*Hebrews.* "He took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, This is the blood of the covenant which God enjoined on you."

*Exod.* xxiv. 8: וַיִּקַּח מֹשֶׁה אֶת-הַדָּם וַיִּזְרֹק עַל-הָעָם וַיֹּאמֶר הִנֵּה דַם-הַבְרִית  
אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם:

*Sept.*: Λαβὼν δὲ Μωσὴς τὸ αἶμα κατεσκεύασε τοῦ λαοῦ καὶ εἶπεν, Ἴδου τὸ αἶμα τῆς διαθήκης ἧς διέθετο κύριος πρὸς ὑμᾶς.

*Hebrews*: Λαβὼν τὸ αἶμα τῶν μόσχων καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν, λέγων, Τοῦτο τὸ αἶμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.

Besides the change of "made" to "enjoined," and of "the Lord" to "God," the Epistle adds the statement (not found in the Old Testament) that Moses sprinkled with blood the book of the covenant, which was probably a traditional gloss of the schools. The verbal change appears to be a free rendering by the author.

HEB. x. 5-7: PS. xl. 7-9 (6-8).

*Heb.* "In sacrifice and offering thou hast had no delight, my ears thou hast opened, burnt offering and sin-offering thou hast not asked. Then I said, Lo, I come—in the roll of the book it is enjoined on me—to do thy will, O my God, I delight."

*Sept.* "Sacrifice and offering thou hast not desired, but a body thou hast prepared me; whole burnt offering and sin-offering thou hast not asked. Then I said, Lo, I come—in the roll of the book it is written concerning me—to do thy will, O my God, I have desired."

Hebrews as the Septuagint, except that it puts the plural, "whole burnt offerings;" for "hast not asked," has "hast not delighted in;" and, omitting the final verb, reads, "I come . . . to do thy will, O God," leaving out the "my." In the plural "whole burnt offerings" it agrees with the Alexandrian Septuagint.

*Ps. xl. 7-9:* וְנָח וּמִנְחָה לֹא חָפְצָה אֲזִינִים כְּרִיתָ לִי עֹלָה וַחֲטָאָה לֹא שְׁאַלְתָּ : \* וְאִי אֶכְרַתִּי הִנֵּה-בָאתִי בְּמִנְלַת-כֹּפֶר בְּתוֹב יְעֹלִי : \* רִעִשׂוֹת-רָצוֹנְךָ אֵלֶיךָ חָפְצָתִי :

*Sept. :* <sup>7</sup> Ουσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι ὀλοκαῖτωμα καὶ περὶ ἁμαρτίας οὐκ ἤτησας. <sup>8</sup> τότε εἶπον Ἰδοὺ ἡκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, <sup>9</sup> τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεὸς μου ἐβουλήθη.

*Hebrews :* <sup>5</sup> Ουσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἐνδόκησας. <sup>7</sup> τότε εἶπον Ἰδοὺ ἡκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.

The Septuagint rendering, "a body thou hast prepared me," comes probably from a scribal corruption of the Greek text; and "it is written concerning me," is a mistranslation of the Hebrew; the "whole burnt offering" is an expression of the fact that the burnt offering (*ola*) was to be entirely consumed (Lev. i. 9).

The psalmist, after acknowledging God's great mercies to him and to his fellow-countrymen, goes on to declare, in the verses here

quoted, that the condition of the divine favor was not the ritualistic service of sacrifice, but the obedience of the heart. It is the sentiment that we find expressed in Ps. l. 9-15; Isa. i. 11, 16, 17; Mic. vi. 6-8; Jer. vii. 3-11, xxxi. 31-34, — the return for God's goodness cannot be the outward act of sacrifice (which, doubtless, is recognized as a part of the appointed form of service), but only the offering of the soul. He puts away the former in order that he may insist on the latter, which is, indeed, prescribed in the roll of the book of the law (compare Deut. vi. 1-9): "Lo, I come . . . it is my delight to do thy will, and thy instruction (*torā*) is in my mind."

The Epistle quotes this passage as proof that Christ's one sacrifice has forever taken the place of the Levitical system of constantly repeated offerings. Adopting the then commonly accepted Messianic interpretation, it supposes these words to be spoken by the Messiah "when he comes into the world;" that is, when he presents himself to men in the character of a Saviour, in this utterance spoken through the psalmist (compare Heb. i. 6). "He [the Messiah] takes away the first [the Levitical sacrifices]," says the author, "in order to establish the second [the doing of God's will]" (verse 9); but this obedience to the divine will, which the psalmist contrasts with sacrifices in general, the Epistle makes to consist in an act of sacrifice, "the offering of the body of Jesus Christ once for all" (verse 10). He reaches this conclusion by means of the expression, "a body thou hast prepared me," which is in the Septuagint, but not in the Hebrew (rather, is opposed to the thought of the psalmist): this body, he held, could be only that of the Messiah. The argument of verses 1-14 is, therefore, as follows: "It is impossible that sacrifices which have to be repeated year after year should make men perfect; impossible, also, that the blood of brute beasts should take away sins. Therefore the Messiah says in Ps. xl.: 'Thou, O God, desirest not these sacrifices of beasts, but thou hast prepared my body as a single sacrifice; and so I come (as is predicted of me) to do thy will by the sacrifice of myself.' Other priests must repeat their ineffective offerings; but he, by one offering, has perfected forever those who are sanctified." This argument might have been made without the quotation; but a desirable support from the Old Testament seemed to the author to be presented in the Septuagint phrase, "a body thou hast prepared me."



*Text.* — Ἡθέλησας, "hast wished, desired," is a somewhat weak (though in the Sept. not uncommon) rendering of חפצת, "hast delighted in." The most probable explanation of the σῶμα δὲ κατηρτίσω μοι, "a body thou hast prepared me," seems to be, that it arose by scribal error from an original nearly correct rendering: ὥτια δὲ κατηρτίσω μοι, "ears thou hast prepared me," which is actually found in Theodotion and the fifth and sixth versions of the Hexapla. The final *ς* of the preceding word (written *ε* in the early manuscripts) may have been attached to ὥτια, whence by error would arise σῶμα, thus: ἠθέλησας ὥτια became ἠθέλησας σῶμα, which was then written ἠθέλησας σῶμα. This seems more likely than a misreading of the Heb.; there is no probable corruption of אונים, "ears," out of which a word meaning "body" could be got; κατηρτίσω may be taken as a free rendering of כרית, "dig out," and so "prepare;" compare Prov. xvi. 27. The expression כתוב עלי can here mean only: "it is written, enjoined on me, prescribed to me."

#### HEB. xi.

*Verse 4.* "By faith Abel offered a more excellent sacrifice than Cain. . . . God bearing witness on [in respect to] his gifts."

From Gen. iv. 4. The Hebrew, "Yahwe looked to [had respect to] Abel and to his offering," is rendered by the Septuagint, "God looked on Abel and on his gifts;" and the latter part of the expression, "on his gifts," is adopted in the Epistle, but made to follow the less appropriate verb "bearing witness."

#### *Verse 5.*

From Gen. v. 24. The expression concerning Enoch, "he was not found, because God translated him," is from the Septuagint (Hebrew, "he was not, for God took him"), and so the verb "to be well-pleasing to God," which is a free rendering of the Hebrew, "walked with God."

#### *Verse 12.*

From Gen. xxii. 17; the promise to Abraham, that his seed should be "as the stars of heaven and as the sand on the seashore." After the Septuagint, except that the word for "stars" is different.



*Verse 13; 1 Pet. ii. 11.*

From Gen. xxiii. 4; Ps. xxxix. 12; "Strangers and pilgrims." The second term from the Septuagint; the first, after some current oral translation of the Hebrew.

*Verse 18.*

From Gen. xxi. 12; "In Isaac shall thy seed be called." After the Septuagint.

*Verse 21.*

From Gen. xlvii. 31.

*Heb.* "Jacob bowed himself on the head of the bed."

That is, he had been sitting up during his conversation with Joseph, and at its close lay down. The Septuagint, supplying wrong vowels to the last word (reading *matteh* for *mittah*), renders: "Jacob worshipped [= bowed himself] on the top of his staff," that is, leaning on his staff; and this expression is used in the Epistle.

*Verse 23.*

From Exod. ii. 2. Moses is described as a "goodly" child; the adjective (*ἀρετῶν*) is from the Septuagint; the Hebrew also has "good, goodly."

HEB. xii. 5, 6: PROV. iii. 11, 12.

*Heb.* "Reject [*or*, despise] not, O my son, the chastisement [*or*, discipline] of Yahwe, and loathe not his correction; for whom Yahwe loves he corrects, even as a father the son in whom he delights."

*Sept.* "My son, despise not [*or*, regard not lightly] the discipline of the Lord, nor faint when thou art reproved by him; for whom the Lord loves he re-proves, and scourges every son whom he receives."

Hebrews follows the Septuagint, only substituting "disciplines" (*or*, chastens), for "reproves."

*Prov.* iii. 11, 12: כִּי בְּתוֹכְחָתוֹ וְאֶל-תִּמְאָס וְאֶל-תִּקְיָן בְּתוֹכְחָתוֹ: 12 אֵת אֲשֶׁר-יֵאָהֵב יְהוָה יוֹכִיחַ וְכָאֵב אֶת-בֶּן יִרְצֶה:

*Sept.*: 11 Υἱέ, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.

12 ὃν γὰρ ἀγαπᾷ κύριος ἐλέγχει, μαστιγοὶ δὲ πάντα υἱὸν ὃν παραδέχεται.

*Hebrews*: 5 Υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος. 6 ὃν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοὶ δὲ πάντα υἱὸν ὃν παραδέχεται.

Instead of "loathe not," the Hebrew might be translated "be not afraid," of which Septuagint "faint not" is a loose or free rendering; the Septuagint translation "scourges" rests on a different Hebrew text from ours, and makes a better parallelism; "receives" is free rendering for "delights in;" "every" is inserted to give roundness to the expression.

*Text.* — Instead of וְכָאֵב, "and as a father," Sept. read וְכָאֵב or וְכָאֵב, "and inflicts pain on, scourges;" and the other renderings of the Hexapla were similar, ἐλέγχει (נָכַס in Hexaplar Syriac). This reading commends itself as simpler than the Masoretic, and as making the parallelism more exact in form. Alex. and Sin. have παιδεύει (as the Epistle) instead of ἐλέγχει.

#### HEB. xii. 12-21.

##### *Verse 12.*

From Isa. xxxv. 3.

*Heb.* "Strengthen ye the slack hands, and make firm the tottering knees."

*Sept.* "Be strong, slack hands and palsied knees."

*Hebrews.* "Lift up [*or*, restore] the slack hands and the palsied knees."

*Isa.* xxxv. 3: חֲזֹקוּ יָדַיִם רַפּוֹת וּבְרָכִים כְּשָׁלוֹת אֲפִצּוּ

*Sept.*: Ἰσχύσατε χεῖρες ἀναιμέναι καὶ γόνατα παραλελυμένα.

*Hebrews*: Τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε.

The Septuagint omits the second verb, and makes the first intransitive and the nouns nominative. The Epistle differs in its verb from the Septuagint: it uses the general phraseology of the Septuagint, but modifies it and the construction, either after an oral synagogal version, or to suit the author's train of thought, or feeling of propriety. The quotation is simply an adoption of the prophetic exhortation to the returned exiles.

*Text.*—Instead of חֲזֹקוּ, *Sept.* read חֲזַק, against the context. The omission of the second verb אֲפִצּוּ may have been occasioned by the similarity of the following אֲחִירוֹ. The ἀνορθώσατε ("lift up") of the Epistle, seems to be a free rendering, after some current oral version, of Heb. אֲפִצּוּ, "make firm."

### Verse 13.

From Prov. iv. 26.

*Heb.* "Make straight the path of thy foot."

*Sept.* "Make straight paths for thy feet."

*Hebrews* (after *Sept.*, only changing the number of the pronoun). "Make straight paths for your feet."

The plural of the Septuagint is free rendering, and the Epistle further uses the plural pronoun because it is addressing a number of persons.

### Verse 14; 1 Pet. iii. 11.

From Ps. xxxiv. 15 (14).

*Heb., Sept.* "Seek thou peace, and follow after it."

*Hebrews* (freely after *Sept.*). "Follow ye after peace."

*Verse 15.*

From Deut. xxix. 17 (18).

*Heb.* "Lest there be among you a root bearing poppy and wormwood."

*Vat. Sept.* (xxix. 18). "Lest there be among you a root springing up in gall and bitterness."

*Hebrews.* "Lest any root of bitterness springing up trouble you."

*Deut.* xxix. 17: פֶּן-יֵשׁ בְּכֶם שָׂרֵשׁ פֶּרֶה רֹאשׁ וְלִיעֲנָה

*Sept.:* Μή τις ἔσται ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐνοχ<sup>ολη</sup> [ἐν χολῇ?] καὶ πικρία.

*Hebrews:* Μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ.

Two plants are named in the Hebrew, of which the second is wormwood, and the first some bitter herb, answering more nearly, it would seem, to poppy than to any thing else; the Septuagint renders the two terms by words expressing the qualities of the plants, and regards the participle, incorrectly, as intransitive. The text of the Epistle appears to be in part a corrupted form of the Septuagint, the word translated "trouble" being made out of the two meaning "in gall;" and in part a free citation. "root of bitterness" standing for "a root springing up in bitterness." In the citation, as in the original, evil doctrine or principle of life is compared to a noxious herb.

*Text.*—On ראש and ליענה, see the lexicons. פרה is here, from the connection, transitive, "bearing." Instead of ἐν χολῇ (as in Tischendorf's edition), the Vat. and Alex. texts of Sept. have ἐνοχ<sup>ολη</sup> (whence the ἐνοχλῇ of the Epistle); but this is probably a corruption of ἐν χολῇ, which had early got into the manuscripts, the Heb. text furnishing no explanation of it. The Alex. has also ρίζα πικρίας, as the Epistle, and has here most likely conformed its text to that of the latter.

*Verse 16.*

The expression "sold his birthright" is from the Septuagint, Gen. xxv. 33.

*Text.*—The N. T. manuscripts vary between ἀπέδοτο (Sept.) and ἀπέδειτο, a scribal variation.

*Verses 18, 19.*

In the description of Sinai, several terms are taken from the Septuagint: "burned with fire, blackness, tempest, voice of words," from Deut. iv. 11, 12; "sound of trumpet," from Exod. xix. 16. The word for "darkness" is different from that used by the Septuagint in Deut. iv. 11.

*Verse 20.*

Freely from Exod. xix.

*Heb., Sept.* "No hand shall touch it, but he shall be stoned, . . . whether beast or man, it shall not live."

*Hebrews.* "If even a beast touch the mountain, it shall be stoned."

*Verse 21.*

From Deut. ix. 19.

*Heb.* "I feared."

*Sept.* "I fear exceedingly."

*Hebrews.* "I exceedingly fear and tremble."

*Deut. ix. 19:* 'אֶפְרָיִם,

*Sept.:* Ἐκφοβός εἰμι.

*Hebrews:* Ἐκφοβός εἰμι καὶ ἐντρομος.

The Septuagint is stronger than the Hebrew, and the Epistle than the Septuagint,—the natural tendency to emphatic expansion. Moses did not, however, as the Epistle assumes, utter this expression of fear on account of the terrible appearances at Sinai, but on account of God's anger against the people, who had just made the golden calf: "I feared," says he, "the anger and wrath of Yahwe against you."



HEB. xii. 26: HAG. ii. 6.

*Heb.* "Yet one — it is little — and I will shake the heaven and the earth."

*Sept.* "Once more I will shake the heaven and the earth."

*Hebrews.* "Once more I will shake not only the earth, but also the heaven."

The Epistle follows the Septuagint, only expanding and inverting.

*Hag.* ii. 6: עוֹר אֶחָת קָעַט הִיא וְאֶנִּי מְרַעִישׁ אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ

*Sept.:* Ἐτι ἅπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν.

*Hebrews:* Ἐτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

The first words of the Hebrew are difficult. They can hardly mean "once" (Septuagint): for (1) this would require the supplying, after "one," of the word meaning "time" (in the sense of "occurrence"), which, as implying a mere point of time, would not suit the following expression, "it is little," since this involves a space of time; (2) this interpretation supposes that the prophet has before spoken of another "shaking," which is not the case. The grammar and the context require that after "one" some word meaning "a space of time" be supplied, so as to read, "yet a time — it is little [that is, "yet a little time," as in Hos. i. 4] — I will shake," etc. Compare Hag. ii. 21, where the same expression (referring to the same event), "I will shake," etc., occurs, without the introductory words of our verse.

The prophet's prediction was intended to encourage the people in the building of the temple, a few years after the return from Babylon (2 Darius Hystaspis, B.C. 520). The returned exiles, few in number and poor in resources, were slack in pushing the work; they were also oppressed by a sense of their feebleness as a nation, in comparison with the peoples around them. The prophet therefore incites them to labor by the promise of a glorious position in the near future. In the name of God he says to them, "I will speedily make a complete revolution in affairs, I will shake the whole existing

condition of things. Foreign nations, now seeming to be your superiors, shall become worshippers in my temple; their silver and gold ('the desirable things of all nations') shall be offered at my shrine; and the glory of this second temple, which you are now building with such weariness, shall be greater than that of the splendid structure of Solomon." The political convulsions, the "shaking," of which the prophet speaks, did not come in his day, nor till long after, and were not attended with the political and religious results he expected. The Persians, as long as their empire lasted, seem to have treated Judea as they treated other provinces. The Greek princes, who succeeded them in Syria and Egypt, were sometimes friendly, sometimes hostile. Ultimately the temple did become rich, but it was as the national existence and the temple were about to be destroyed. Besides such political movements, the prophet seems to point, in the expression "shake heavens and earth," to natural phenomena of the sort described in Joel, — earthquakes and the like.

The Epistle regards the word of Haggai as a prediction of the new dispensation, the kingdom of Christ (verses 27, 28). This it is in fact, not, however, in a historical way (for the prophet looked for an immediate political revival of the nation Israel), but as an expression of the conviction that God would not suffer his truth to be destroyed. The national Israel, and all the conditions of its outward worship, were to perish; but the spiritual idea which they represented was to find a purer expression in the spiritual Israel, in which all differences of race vanished before the universal truth announced by Jesus. The real fulfilment of Haggai's prediction is found in the prevalence of Christianity.

The "once more" of the Epistle refers back to the shaking of Sinai (verse 26): God then shook the mountain, but now he has promised to shake not only earth, but also heaven. Does this second shaking mean simply the establishment of Christianity, or does it look farther to the perfect permanence which is to be introduced by the second coming of Christ? The context favors the former view; for this promise of the second shaking is adduced to warn Christians of that day against refusing "him who speaks" (verse 25), and they are described (verses 27, 28) as already in possession of the kingdom that cannot be shaken, of that kingdom of Christ, namely, which remains after what is not lasting has been removed.

*Text.*—For the various constructions of אחת which have been proposed (none of them satisfactory), see the commentaries. The easiest emendation formally would be to insert עת, so as to read עת אחת, if עת could be understood of a space of time, which is against the usage. Failing a proper word to supply, we are driven to taking אחת itself in the sense “a period,” which is somewhat hard, but less open to objection than other methods proposed. Sept. gets rid of part of the difficulty by leaving הֵינֵנּוּ, “it is a little,” untranslated. So, also, the Peshitto: “again, one period of time, I will shake,” etc. The Targum renders the Hebrew word for word, and does not further the understanding of the passage.

### HEB. xiii.

#### Verse 5.

From Deut. xxxi. 6.

*Heb.* “Yahwe thy God . . . will not leave [*or*, fail] thee nor forsake thee.”

*Vat. Sept.* “The Lord thy God . . . will by no means leave [*or*, fail] thee nor by any means forsake thee.”

*Hebrews* (with change of person). “I will by no means leave [*or*, fail] thee, nor will I by any means forsake thee.”

*Deut.* xxxi. 6: לֹא יַרְכֵּךְ וְלֹא יַעֲזֹבֶנְךָ

*Sept.*: Οὐτε μὴ σε ἀνή οὐτε μὴ σε ἐγκαταλίπη.

*Hebrews*: Οὐ μὴ σε ἀνῶ οὐδ' οὐ μὴ σε ἐγκαταλίπω.

The wording is after the Septuagint; there is precise agreement (except in person) between the New-Testament text and that of the Alexandrian Septuagint.

*Text.*—For *Vat. Sept.* οὐτε μὴ . . . οὐτε μὴ, *Hebrews* and *Alex. Sept.* have οὐ μὴ . . . οὐδὲ οὐ μὴ, both of them strengthenings of the *Heb.* The *Alex.* probably follows the *N. T.* reading.

*Verse 6.*

From Ps. cxviii. 6.

*Heb.* "Yahwe is mine [*or*, is on my side], I will not fear; what can man do to me?"

*Sept.* "The Lord is my helper, and I will not fear what man can do to me" (*or*, what can man do to me?).

*Hebrews.* "The Lord is my helper, I will not fear; what can man do to me?"

*Ps.* cxviii. 6: יְהוָה לִי לֹא אֶירָא מִה־יַּעֲשֶׂה לִי אָדָם.

*Sept.:* Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

*Hebrews:* Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

The Epistle follows a manuscript of the Septuagint which made the last clause a question (as our present Septuagint text may be rendered, though not so naturally); or, while keeping the terms of the Septuagint, it adopted in the last clause the rendering of an oral synagogue-version.

## JAMES.

*Chapter* i. 10, 11; 1 *Pet.* i. 24, 25.

From *Isa.* xl. 6, 8.

*Heb.* "All flesh is grass, and all its beauty as the flower of the field. The grass withers, the flower fades, . . . but the word of our God endures forever."

*Sept.* "All flesh is grass, and all glory of man as the flower of grass. The grass withers and the flower falls, but the word of our God endures forever."

Peter cites after the Septuagint, making three changes (free citation): "all flesh is as grass" (change of metaphor into simile, to make the form of this clause agree with that of the following); "all its glory," instead of "glory of man" (here following the Aramaic version, which gave the Hebrew correctly); and "the Lord" (to point the reference to Christ), instead of "our God." James adopts two expressions of the passage from the Septuagint: the rich man, he says, shall pass away "as the flower of grass," and adds that the sun "wITHERS the grass, and its flower falls," making "wither" transitive.

*Isa.* xl. 6, 8: <sup>6</sup> כָּל-הַבָּשָׂר חֲצִיר וְכָל חֲסָדוֹ כְּצִיץ הַשָּׂדֶה: <sup>8</sup> יָבֵשׁ חֲצִיר נָבֵל  
צִיץ יִדְבֹּר אֱלֹהֵינוּ יָקוֹם לַעֲוִלָם:

*Sept.*: <sup>6</sup> Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτον· <sup>7</sup> ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσε, <sup>8</sup> τὸ δὲ ρῆμα τοῦ θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα.

*Pet.*: <sup>24</sup> Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτον· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσεν· <sup>25</sup> τὸ δὲ ρῆμα κυρίου μένει εἰς τὸν αἰῶνα.



*Text.* — Instead of השרה, "the field," Sept. seems to have read חצר, "grass," and instead of נכל, "withers," נפל, "falls;" but in both cases it may merely give a free translation. Its insertion of ἀνθρώπων is probably after a Heb. manuscript which wrote אדם after חסר in order to make the parallelism fuller.

### Chapter iii. 9.

The expression, "after the likeness" of God, is from the Septuagint of Gen. i. 26.

### Chapter iv. 6; 1 Pet. v. 5.

From Prov. iii. 34.

*Heb.* "If he mocks mockers, he shows favor to the meek."

*Sept.* "The Lord resists the proud, but shows favor to the humble."

James and Peter as the Septuagint, with substitution of "God" for "the Lord."

*Prov.* iii. 34: אִם-לְלִצִּים הוּא יִלְיָץ וְלַעֲנָיִים יִתֵּן-חֵן

*Sept., Jas., Pet.:* Κύριος [*Jas., Pet.,* ὁ θεός] ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

This identity of departure from the Septuagint, in the two Epistles, in one word, may be explained by supposing that the expression had become proverbial, with the substitution of the more general divine name (which is not expressed in the Hebrew). Septuagint, "resists the proud," is intended to be equivalent to "mocks mockers." The introduction of the divine name is for the sake of clearness.

The preceding clause in James seems not to be a quotation. Render: "Do you suppose that the Scripture says to no purpose (the spirit which he has put in us has indeed its desires, which reach to the point of envy, but he gives more grace — wherefore it says), God resists," etc.?

*Chapter v. 2. "Garments moth-eaten."*

From the Septuagint of Job xiii. 28.

*Chapter v. 3.*

"Treasuring up" retribution, after Prov. i. 18, Septuagint. The Hebrew reads, "And they lie in wait for their own blood, and lay snares for their own lives;" which the Septuagint paraphrases, "They who take part in murder lay up treasures of evil for themselves, and the overthrow of lawless men is bad." The first clause corresponds to our Hebrew verse, which the Septuagint understands to mean, "They who lie in wait for blood lay up treasures [of evil] for themselves;" and the second clause is scribal explanation, or else comes from a Hebrew text different from ours.

*Chapter v. 4.*

The expression, "to the ears of the Lord of Sabaoth," is from the Septuagint of Isa. v. 9, where the Hebrew has: "in my ears [Isaiah's] Yahwe of Sabaoth [has said]."

*Chapter v. 5.*

For the "day of slaughter," the day of retribution for the wicked, compare the Septuagint in Jer. xii. 3, xxv. 34.

*Chapter v. 20; 1 Pet. iv. 8.*

The phrase, "Love covers a multitude of sins," is apparently a popular proverb derived from Prov. x. 12, which reads in the Hebrew, "Love covers [*or*, conceals] all transgressions," where the Septuagint (translating the second noun as participle, and inserting the negative particle) has, "Love conceals all those who are not contentious." The proverb arose from the Hebrew, through a current Aramaic translation, or possibly a text of the Septuagint different from ours.

*Gas.* "He who converts a sinner . . . shall cover a multitude of sins."

*Prov.* x. 12: עַל כָּל-פְּשָׁעִים תִּכְסֶּה אֶהְכֶּה

*Sept.:* Πάντας τοὺς μὴ φιλονεικοῦντας καλύπτει φίλια.

*Pet.:* Ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν.

James has the three last words.

*Text.* — Instead of פְּשָׁעִים, *Sept.* read פְּשָׁעִים, and inserted the negative in order to make a better sense.

## FIRST PETER.

I PET. i. 16: LEV. xi. 44.

*Heb.* "And ye shall be holy, because [*or*, for] I am holy."

So the Septuagint, and after it the Epistle, with slight change of order in the Greek.

*Lev. xi. 44:* וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי

*Sept.:* Καὶ ἅγιοι ἔσεσθε, ὅτι ἅγιος εἰμι ἐγώ.

*Pet.:* Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος.

I PET. ii. 3: PS. xxxiv. 9 (8).

*Heb.* "Taste and see that Yahwe is good."

So the Septuagint; after which the Epistle, "if ye have tasted that the Lord is good."

*Ps. xxxiv. 9:* טַעֲמוּ וִירְאוּ כִּי-טוֹב יְהוָה

*Sept.:* Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ κύριος.

*Pet.:* Εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος.

I PET. ii. 9, 10.

Description of the Church of Christ. "Chosen race" is an epitome of Deut. xiv. 2, "Yahwe has chosen thee to be the people which is his special property;" "royal priesthood, holy nation."

is taken from Exod. xix. 6, after the Septuagint, where the Hebrew has, "kingdom of priests, holy nation;" "a people for a possession" (that is, God's own property) comes from Mal. iii. 17, where the Septuagint correctly renders, "Ye shall be to me, says the Lord omnipotent [*Hebrew*, Yahwe of hosts], in the day that I am making [*that is*, in the day that I am about to bring into existence] a possession."

Israel was God's special private property, in distinction from the other nations of the earth. Such is the sense of the Hebrew word also in Exod. xix. 5; Deut. vii. 6, xiv. 2; where the Septuagint renders by a term (*περιούσιος*) which is probably to be taken in the sense of "property, acquisition" (as Suidas explains it): this was translated in the Vulgate by *peculiaris*, after which the English Authorized Version renders, "peculiar treasure" (Exod. xix. 5), "special people" (Deut. vii. 6), "peculiar people" (Deut. xiv. 2; 1 Pet. ii. 9), "jewels" (Mal. iii. 17); and the word "peculiar," meant by King James's translators to mean "special and highly valued property," is now often wrongly taken in the modern sense, "distinguished by special qualities" (the Revised Version here has, "a people for God's own possession"). On the expression in verse 10, from Hos. ii. 25 (ii. 23), see on Rom. ix. 25, 26.

#### I PET. ii. 22, 24.

Informal adoption of expressions from Isa. liii., after the Septuagint, as description of the example set by Christ. Verse 22: "who did no sin, neither was guile found in his mouth," from verse 9 of Isaiah (the Epistle has "sin" for the Septuagint "lawlessness," and inserts "was found"); verse 24, "himself bore [*or*, carried up] our sins," from verse 4 of Isaiah; "by his stripes [*or*, bruise] ye were healed," from verse 5 of Isaiah.

The differences between the Epistle and our present Vatican Septuagint text may be explained by supposing that the former intends rather to interweave the substance of the Old-Testament passage into its discourse than to make a formal citation (thus the expressions, "when he was reviled, reviled not again," and "when he suffered, threatened not," which are included in the description



of Christ's example, seem not to be taken from the Old Testament, but from the life of Christ); or, perhaps, in part by the supposition of a slightly different Septuagint text (the Epistle in one place agrees with the Alexandrian Septuagint against the Vatican, though the Alexandrian is always under suspicion of borrowing from the New Testament); or the Epistle may have followed in part an Aramaic version.

I PET. iii. 6: PROV. iii. 25.

*Heb.* "Fear not sudden terror."

*Sept.* "And thou shalt not fear a terror that comes on thee."

*Pet.* "Not fearing any terror."

*Prov.* iii. 25: אֶל-תִּירָא כַפְחֹר פְּתָאִים

*Sept.* Καὶ οὐ φοβήσῃ πτόησιν ἐπελθούσας.

*Pet.* Μὴ φοβούμεναι μηδεμίαν πτόησιν.

The Epistle follows the Septuagint freely.

I PET. iii. 10-12: PS. xxxiv. 13-17 (12-16).

*Heb.* "Who is the man that desires life, loving [many] days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good. Seek peace, and pursue it. The eyes of Yahwe are on the righteous, and his ears are open to their cry. The face of Yahwe is against those who do evil, to cut off the remembrance of them from the land" (*or*, the earth).

The Septuagint is identical with the Hebrew, except as follows: "Who is the man that desires life, loving to see good days? . . .

refrain thy tongue, . . . open to their supplication." The Epistle follows the Septuagint, putting the third person for the second, and introducing one or two connectives; but changes slightly the form of the opening sentence, reading: "For he who desires to love life, and to see good days, let him refrain his tongue."

*Ps.* xxxiv. 13-17: <sup>14</sup>נָצַר מִי-הָאִשׁ הַחֲפִיץ חַיִּים אֲהֵב יָמִים לְרִאוֹת טוֹב: <sup>15</sup>כִּי כִרְעָה כִּדְבַר כִּרְכָּה: <sup>16</sup>עֵינֵי יְהוָה אֶל-צַדִּיקִים וְאֵינִי אֶל-שׁוֹעֲתִים: <sup>17</sup>בְּנֵי יְהוָה בְּעֵשׂ רָע:

*Sept.*: <sup>13</sup>Τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶην, ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθὰς; <sup>14</sup>παύσων τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλη τοῦ μὴ λαλῆσαι ὄλον. <sup>15</sup>ἐκκλινον ἀπὸ κακοῦ καὶ ποιήσων ἀγαθόν, ζητήσων εἰρήνην καὶ διώξων αὐτήν. <sup>16</sup>ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν. <sup>17</sup>πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

*Pet.*: <sup>10</sup>Ὁ γὰρ θέλων ζῶην ἀγαπῶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς, πανσῶτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλῆσαι ὄλον, <sup>11</sup>ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. <sup>12</sup>ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

The substitution in the Epistle of the infinitive "to love," for the participle "loving," seems to be a scribal error, the two Greek words differing only by a single letter. The assertive form "he who desires," instead of the interrogative "who is the man?" seems to be a rhetorical change by the apostle, in accordance with the rest of the passage.

*Text.*—In the opening verse, Sept. reads the final adjective as plural, **טובים**, agreeing with **ימים**, and renders *ἡμέρας ἀγαθὰς*; the Epistle puts *ἀγαπᾶν* instead of *ἀγαπῶν*, and is then obliged to insert *καὶ* before *ιδεῖν*. The insertion of *γάρ* in verse 10, *δέ* in verse 11, and *ὅτι* in verse 12, is for rhetorical purposes. There is no clear trace of an Aramaic version here.

I PET. iii. 14, 15: ISA. viii. 12, 13.

The prophet, warning his disciples against the people of Judah, says, "Fear not their fear [*that is*, what they fear], and be not troubled—Yahwe of hosts [*or*, of Sabaoth], him sanctify, and he shall be your fear." So the Septuagint, after which the Epistle: "Fear not their fear, and be not troubled, but sanctify the Christ as Lord in your hearts," with Messianic application.

*Isa.* viii. 12, 13: וְאֵת-מִזְרָאוֹ לֹא-תִירָאוּ וְלֹא תִעְרִיצוּ: אֶת-יְהוָה צְבָאוֹת אֱתוּ תִקְרִיאוּ:

*Sept.*: <sup>12</sup>Τὸν δὲ φόβον αὐτοῦ οὐ μὴ φοβηθῇτε οἱδὲ μὴ παραχθῇτε. <sup>13</sup>κύριον αὐτὸν ἀγιάσατε.

*Pet.*: <sup>14</sup>Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῇτε μηδὲ παραχθῇτε, <sup>15</sup>κύριον δὲ τὸν Χριστὸν αγιάσατε.

I PET. iv. 18: PROV. xi. 31.

*Heb.* "If the righteous be recompensed on earth, how much more the wicked and the sinner!"

Of which the meaning seems to be, "If the righteous is recompensed for his evil as well as for his good, how much more the wicked!" The Septuagint gives a paraphrase, somewhat loose, but preserving the general sense: "If the righteous is scarcely saved, where shall the ungodly and sinner appear?" which is adopted by the Epistle.

*Prov.* xi. 31: הֵן צַדִּיק בְּאֵרֶץ יִשְׁלָם אֶף כִּי-רָשָׁע יְחֻטָּא

*Sept., Pet.*: Εἰ ὁ μὲν [Pet. omits μὲν] δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

This Septuagint saying had perhaps become a proverb; the passage is not said in the Epistle to be a quotation from the Old Testament, but was doubtless so thought of.

I PET. v. 7: PS. lv. 23 (22).

*Heb.* "Cast thy lot on Yahwe, and he will sustain thee."

*Sept.* "Cast thy care on the Lord, and he will sustain thee."

*Pet.* "Casting all your care on him, because he cares for you."

The Epistle (quoting only the first clause, and paraphrasing the second) follows the Septuagint.

*Ps.* lv. 23: **הַשְׁלֵךְ עַל-יְהוָה יְהִיךָ וְהוּא יַכְלִיכֶךָ**

*Sept.*: Ἐπιβρέψον ἐπὶ κύριόν τήν μέριμνά σου καὶ αὐτός σε διαθρέψει.

*Pet.*: Πᾶσαν τήν μέριμναν ὑμῶν ἐπιτίψαντες ἐπ' αὐτόν ὅτι αὐτῷ μέλει περὶ ὑμῶν.

The word rendered "lot" has for root-meaning "to give," whence various significations have been assigned it: the Talmud, followed by the English Authorized Version and Gesenius (eighth edition. Mühlau and Volck), renders by "burden" (apparently as something which is given to or laid on one); the Septuagint, the Syriac, and the Vulgate, by "care" (as a mental burden): on the other hand, an old Latin version has "love" (*caritatem*), from another root, and this is adopted by Böttcher ("desire"). But a comparison with *Ps.* xxxvii. 5 ("roll thy way on Yahwe, . . . and he will perform") and *Prov.* xvi. 3 ("roll thy works on Yahwe, and he will establish thy purposes") makes it probable that the sense is "lot" (as that which is given a man by God). Gesenius in the *Thesaurus* takes the word as verb, and renders, "cast on Yahwe what he gives thee," which amounts to the same thing, though the construction as verb is improbable.

*Text.*—The stem **יָהַב** occurs in Semitic only in the signification "give," or in senses easily derivable from this; and the noun **יָהַב** would naturally mean "that which is given," and so here, "one's lot in life." Böttcher supposes an original biliteral stem **יָהַב**, "to desire" (whence **אָהַב**), from which would come **יָהַב**.

## SECOND PETER.

*Chapter ii. 22.*

From Prov. xxvi. 11: "A dog turning to his own vomit again," identical with the Hebrew. A popular proverb, taken, probably through an Aramaic version, from the Book of Proverbs. The Septuagint has (paraphrastically): "as a dog when he comes upon his own vomit, and becomes hateful."

Prov. xxvi. 11: כְּכֶלֶב שָׁב עַל-קִיאָו

Pet.: Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέρεμα.

*Chapter iii. 8.*

The expression, "one day is with the Lord as a thousand years, and a thousand years as one day," is formed after Ps. xc. 4: "a thousand years in thy sight are as yesterday," where the Septuagint and the Hebrew agree.

*Chapter iii. 12, 13.*

The description of the coming "day of God" is after Isa. xxxiv. and lxxv.

(Isa. xxxiv. 4.) *Heb.* "All the host of heaven [the stars, *or* star-spirits] shall melt [*or*, rot], and the heavens shall be rolled up as a scroll."

*Sept.* "All the powers of the heavens shall melt, and the heaven shall be rolled up as a scroll."



*Pet.* "The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat" (an expansion of the first clause of the Septuagint).

*Isa.* xxxiv. 4: וְנִמְקוּ כָּל-צִבְּאֵה הַשָּׁמַיִם וְנִגְלוּ כַסְפֵּר הַשָּׁמַיִם

*Sept.:* Καὶ τακήσονται πῦσαι αἱ δυνάμεις τῶν οὐρανῶν, καὶ ἐλιγήσεται ὡς βιβλίον ὁ οὐρανός.

*Pet.:* Οὐρανοὶ πυρούμενοι λυθήσονται καὶ στοιχεῖα καυσούμενα τήκεται.

The expression, "new heavens and a new earth," is from *Isa.* lxx. 17, lxxvi. 22; the prophet meaning the new physical creation corresponding to the new political-religious order of things in Israel, wherein should dwell righteousness and peace: the Epistle also takes the phrase literally.

## JUDE.

## JUDE 9.

“The Lord rebuke thee.”

*Zech.* iii. 2: גַּעַר יְהוָה בָּךְ.

*Sept.*: Ἐπιτιμῆσαι κύριος ἐν σοί.

*Jude*: Ἐπιτιμῆσαι σοι κύριος.

This expression is said, in the Epistle, to have been used by “Michael the archangel, when, contending with the devil, he disputed about the body of Moses.” As to its origin, it may be said:—

1. The reference is to an alleged historical fact,—a dispute between Michael and the devil over the literal body of Moses. It is impossible to take the expression “body of Moses” in a figurative sense, as meaning the nation Israel. The Christian Church is indeed called “the body of Christ” (1 Cor. xii. 27; Eph. iv. 12; Col. i. 18), since he is its divine founder and perpetual sustainer. But such a relation of Moses to Israel is never affirmed either in the Old Testament or in the New Testament (see the contrast between Christ and Moses in Heb. iii. 1–6), or in any later Jewish writing. Such a figurative expression, moreover, if used at all, would occur in passages characterized by elevated style, and with a context that would point to its meaning; and it would be obviously out of place here.

2. Our quotation is expressly referred by Origen and Didymus of Alexandria to an apocryphal book, called “The Ascension [*or*, Assumption] of Moses.”<sup>1</sup>

<sup>1</sup> Origen, *De Princip.*, 3, 2, 1; Didymus, *Epist. Judæ Apost. enarratio*. For other references, see the preface of Fritzsche's *Libri Apocryphi Vet. Test. Græce*: Leipzig, 1871.

3. The citation is not found in those portions of the Ascension which have, up to this time, been discovered and published.<sup>1</sup> But there are various stories which bear more or less resemblance to Jude's, and make the existence of such a tradition not improbable. Thus Œcumenius, without, however, mentioning the "Ascensio," relates (Commentary on Jude) a contest between Michael and Satan concerning Moses' body, the burial of which was opposed by Satan on the ground of Moses' murder of the Egyptian. This seems, in fact, to be identical with Jude's tradition. According to the Debarim Rabba (Commentary on Deuteronomy), there was a contest between Michael and Sammael, the Angel of Death; the latter wishing to take the soul of Moses, the former opposing it.

4. The existence of such traditions is perfectly intelligible from the reverence felt for Moses, and the mysterious character of his burial related in Deut. xxxiv. Jewish fancy would naturally surround the last days and the mortal remains of the great Lawgiver with legendary embellishments. And, as to the origin of the particular form of the tradition given by Jude, we have a suggestion in Zech. iii. 2. There the Satan who is opposing or accusing the high-priest Joshua is addressed by the Angel of Yahwe in the very words of our quotation: "the Lord [*Hebrew*, Yahwe] rebuke thee," the Greek of Jude being nearly identical with that of the Septuagint. Our verse cannot be taken from Zechariah: a contest between Michael and Satan over the body of Moses cannot be the same as a judicial trial held by the Angel of Yahwe, in which Satan is the accuser, and the priest Joshua the accused. But the scene in Zechariah may have supplied material for the legend of Michael and Satan; it would be natural to put into the mouth of the former the words of the Angel of Yahwe. It seems probable, then, that from a story worked up out of Deut. xxxiv., and Zech. iii., and perhaps other passages of the Old Testament, our Epistle takes the verse in which this quotation appears.

JUDE 14, 15: ENOCH i. 9.

*Enoch*. "And lo, he comes with myriads of the holy to pass judgment on them, and he will destroy

<sup>1</sup> See the text as given by Fritzsche.

the impious, and will call all flesh to account for every thing the sinners and the impious have done and committed against him."

*Jude*. "Lo, the Lord came with his holy myriads to execute judgment on all, and to convict all the impious of all their works of impiety which they have impiously wrought, and of all the hard things which impious sinners have spoken against him."

*Jude* 14, 15: Ἰδοὺ ἦλθεν κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλεῖν πάντας τοὺς ἁσεβεῖς περὶ πάντων τῶν ἔργων ἁσεβείας αὐτῶν ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἁσεβεῖς.

The Book of Enoch (with the exception of a few fragments preserved in Syncellus and in one Greek manuscript) is known to us at present only in an Ethiopic translation; and it is therefore not strange that our text should differ slightly from that of the author of the Epistle, who may, moreover, have cited freely, or from memory. The form of the quotation ("Enoch prophesied, saying") shows that he regarded these words as a genuine utterance of the patriarch; but it does not thence follow that he looked on the book as canonical, though he must have valued it highly. There is no proof that it was ever generally considered canonical by Jews or Christians. The Book of Enoch, written probably (at least in part) in the second century B.C., was held in great esteem for six or seven centuries, and was then gradually lost sight of.

#### JUDE 23.

The expression, "snatching them out of the fire," is after Amos iv. 11, "ye were as a brand snatched from [*or*, drawn out of] the burning;" or, better, Zech. iii. 2. "is not this man [Joshua] a brand snatched from [*or*, drawn out of] the fire?" After the Septuagint, but with a different word for the participle; it is either a free citation, or a common proverbial saying.

*Zech.* iii. 2: הֲלוֹא זֶה אִיִּר כְּצֶלֶק כָּאֵשׁ

*Sept.*: Οὐκ ἰδοὺ τοῦτο ὡς δαῖδες ἐξεσπασμένος ἐκ πυρός;

*Jude*: Ἐκ πυρὸς ὑρπάζοντες.

## THE REVELATION.

The Book of Revelation contains no quotations proper, but a great part of the language is taken from the Old Testament: it will be sufficient to point out the sources of the material, and the way in which it is employed.

## REV. i.

*Verse 5.*

"Faithful witness," epithet of Jesus Christ, found in Prov. xiv. 5, and in Ps. lxxxix. 38 (37), where it is used of David's posterity. After the Septuagint, which agrees with the Hebrew. Found also in iii. 14.

"Ruler over kings." Freely after Isa. xli. 2 (Cyrus), and Dan. ii. 47 (God).

*Verse 6.*

"A kingdom, priests to God," of the Church of Christ. From Exod. xix. 6, "a kingdom of priests" (Israel); Septuagint, "royal priesthood" (so 1 Pet. ii. 9). Found also in v. 10.

*Verse 7.*

"Lo, he comes with the clouds" (said of Christ). From Dan. vii. 13, where it is said of "one like a man" (Israel), to whom was given everlasting dominion. The text follows the Aramaic original, with which agrees Theodotion; the Septuagint has, "on the clouds."



"And every eye shall see him, and they who pierced him, and all the tribes of the earth shall mourn over him." From Zech. xii. 10-14 (see on John xix. 37), a free abridgment. In the Prophet, the mourning of the people of Jerusalem appears to be over their friends of Judah who had fallen in battle. It is here, according to the then prevailing interpretation, taken Messianically.

*Verse 8.*

"I am the Alpha and the Omega," — that is, the first and the last. — "who is, and who was, and who is coming" (the reference is to the Lord God). From Isa. xlv. 6, xlviii. 12, after the Aramaic version.

The title "the Almighty" is a common Septuagint rendering (ὁ παντοκράτωρ) of the Hebrew "God of Hosts."

*Verse 12.*

The "seven golden candelabra" are after Exod. xxv. 37; Zech. iv. 2.

*Verse 13.*

"One like a human being" (Christ). From Ezek. i. 26 (glorious manifestation of Yahwe), Dan. vii. 13 (human form representing holy Israel).

The "garment down to the foot" is from Ezek. ix. 2, Septuagint (the Hebrew has "linen"), the description of "the man with the writer's inkhorn;" see also Dan. x. 5.

The "golden girdle," after Dan. x. 5 (an angel).

*Verse 14.*

"Hair white as wool," from Dan. vii. 9.

"Eyes as a flame of fire," from Dan. x. 6, so also ii. 18.

*Verse 15.*

"Feet like chalkolibanon" (*Hebrew*, shining copper); from Dan. x. 6, repeated in ii. 18.

"His voice like the voice of many waters;" from Ezek. xliii. 2 (so the Hebrew), said of the God of Israel.

*Verse 16; xix. 15.*

The "sharp sword proceeding out of his mouth" is after Isa. xlix. 2, where the mouth of the servant of Yahwe is said to be like a sharp sword.

*Verse 17.*

"I am the first and the last" (reference to Christ); from Isa. xlv. 6, xlviii. 12.

REV. ii.

*Verse 7.*

"The tree of life . . . in the midst of the paradise;" from Gen. ii. 9, Septuagint.

*Verse 10.*

"That ye may be tried ten days." Compare Dan. i. 12, 14, where the young Hebrews are tried ten days with coarse fare.

*Verse 17; iii. 12.*

The conception of the "new name" is after Isa. lxii. 2 (compare lxv. 15), where Yahwe's new relation to Israel in the time of blessed restoration is to be expressed, in Oriental fashion (so Abraham, Gen. xvii. 5, and Israel, Gen. xxxii. 28), by the new name Hephzibah, "my delight is in her" (verse 4); compare Jer. xxiii. 6, xxxiii. 16, where the name "Yahwe our righteousness" given to Israel marks similarly a new phase in the nation's life (see Deut. xxxiii. 29), and so also Hos. ii. 25 (ii. 23). So here, the new name which the victor receives, which is known only to himself (and is not further explained) expresses the new relation in which the believer at the end of his course stands to Christ. In iii. 12, the term is otherwise used: the victor is to have written on him (probably on his forehead) the

name of God, the name of the city of God, "the new Jerusalem," and Christ's own "new name;" this last, which is perhaps also referred to in xix. 12, is not given, but appears, from the connection, to relate to his elevation to supreme power, possibly something like that mentioned in xix. 16, "king of kings and lord of lords" (not "the word of God," xix. 13). The three names, thus written on the victor, announce his relation to God (his supreme lord), to the city of God (of which he is a citizen), and to Christ (his redeemer).

*Verse 23.*

"I am he who searches reins and hearts" (Christ); from Ps. vii. 10 (9), said of God. See also Jer. xi. 20, xvii. 10.

"I will give to you, to each one, according to your works;" from Ps. lxii. 13 (12), and see Jer. xxv. 14.

*Verse 27.*

"I will give him authority over the nations, and he shall rule them with a rod of iron, as the vessels of the potter are broken." From Ps. ii. 8, 9, the first verse being abridged, and the second given in full (with slight verbal changes) after the Septuagint: the Hebrew has, as the connection seems to require: "thou shalt break them with a rod of iron" (a slight difference of vowels gives "rule" instead of "break"). The Psalm-passage, which relates to a king of Judah, is here applied to the Christian who overcomes and keeps Christ's works to the end: elsewhere in the New Testament, this psalm is interpreted Messianically.

*Text.* — Instead of תִּרְעִים, Sept. points תִּרְעִים.

REV. iii.

*Verse 5.*

"To blot out of the book of life," is rather an expression in common use than an adoption of Old-Testament language. See Ps. lxix. 29 (28); Isa. iv. 3, and compare Exod. xxxii. 32; Dan. xii. 1.

"I will confess his name before my Father and before his angels," perhaps a citation of Christ's words, Matt. x. 32, from a written gospel, or from the tradition.

*Verse 7.*

"He who has the key of David, who opens and no one shuts, and shuts and no one opens" (description of Christ). From Isa. xxii. 22 (freely after the Septuagint), where the expression describes the elevation to the post of prime minister of Isaiah's friend Eliakim, in place of Shebna, this change denoting a change of policy. In like manner Christ is described as having complete authority in the kingdom of God. Between the "key of the house of David" (Isaiah) and the "key of David" (Revelation), there is no substantial difference: the latter points somewhat more distinctly to royal authority.

*Verse 9.*

"I will make them come and worship before thy feet;" after Isa. xlix. 23, lx. 14.

*Verse 12.*

From Jer. xxiii. 6. See on ii. 17.

*Verse 19.*

"As many as I love, I reprove and chasten;" freely after Prov. iii. 12. See on Heb. xii. 5, 6.

REV. iv.

*Verses 2, 3.*

In the description of the heavenly court, the "throne" is after Ezek. i. 26; Dan. vii. 9; the "rainbow," after Ezek. i. 28; and the precious stones are suggested by Ezek. i. 26; Dan. x. 6.

*Verse 5.*

"Out of the throne proceed lightnings and voices and thunders;" from Exod. xix. 16.

"Seven lamps of fire;" from Zech. iv. 2; Exod. xxxvii. 23; Ezek. i. 13.

*Verse 6.*

"A glassy sea like crystal;" after Ezek. i. 22.

"Four living creatures full of eyes;" from Ezek. i. 5, 18.

*Verse 7.*

The "lion, calf, man, eagle;" from Ezek. i. 10, after the Septuagint. Instead of "calf" (as in the Septuagint), the Hebrew has "ox."

*Verse 8.*

The "six wings" is after Isa. vi. 2, 3. Ezekiel's living creatures have four wings each.

*Verse 11.*

Doxology, here and elsewhere, as v. 12. After such passages as Ps. lxxii. 18, 19; Dan. ii. 20; and compare the Hymn of the Three Princes (addition to Daniel, in the Septuagint).

## REV. v.

*Verse 1.*

"The book written within and without, and sealed;" after Ezek. ii. 9, 10, and Dan. xii. 4.

*Verse 5.*

The "lion of the tribe of Judah" is perhaps from Gen. xlix. 9, 10; the "root of David," from Isa. xi. 1, 10 (Hebrew, "root of Jesse," and "branch from his roots").



*Verses 6, 12.*

The "lamb as it were slain," after Isa. liii. 7; or the allusion may be to the paschal lamb, or generally to any sacrificial lamb.

The "seven eyes," representing the seven spirits of God sent forth into all the earth; from Zech. iv. 10 (which probably refers to the seven lamps, verse 2).

*Verse 9.*

The "new song," as in Ps. xl. 4 (3), is a song in commemoration of any new blessing; here, of the redemption effected by the sacrificial death of Christ.

*Verse 11.*

The number of the angels, "myriads of myriads and thousands of thousands," is from Dan. vii. 10, with the order of the units reversed (Daniel, "thousands . . . myriads"), producing an apparent anti-climax; the idea seems to be to add many thousands to the already enormous number represented by the myriads. The expression in Ps. lxviii. 18 (17), "myriads, thousands upon thousands" (the English Authorized Version has, incorrectly, "angels"), is different in form from this.

## REV. vi.

*Verses 2, 4, 5, 8.*

The four different-colored horses are after Zech. vi. 2, 3. The three colors, white, black, and red, are the same in the Hebrew, the Septuagint, and our passage; the Hebrew word for the fourth color is commonly rendered "speckled" (English Authorized Version, "grised") or "variegated" (so the Septuagint); in Revelation, the fourth color is "pale yellow," or simply "pale." In Zech. i. 8, the colors are white, red, and reddish. The "pale" of Revelation may be a traditional translation of the Hebrew word which we render "speckled," or it may be an adaptation to the rider of the fourth

horse, who is Death. The number four represents the four points of the compass.

*Verse 8.*

The instruments with which Death and Hades destroy men, namely, "sword, famine, death [*or*, pestilence], and wild beasts," are taken from the Septuagint of Ezek. xiv. 21. The Hebrew term for "pestilence" (דבר) is rendered here (and elsewhere) in the Septuagint by the ordinary word for "death" (θάνατος), which is adopted by our author; it is a question whether we should then render the Greek term by "death," or by "pestilence,"—that is, whether we are to suppose that the writer, taking the expression (θάνατος) in its usual sense, thought of death proper (perhaps "natural death"), or are to regard him as following the Septuagint usage, and having "pestilence" in mind. The latter interpretation is the easier of the two. This seems to be a clear instance of citation in this book from the Septuagint.

*Verse 10.*

In the cry of the souls under the altar, the form of the exclamation, "how long?" seems to be especially after Zech. i. 12, which is a similar appeal for God's interposition (the exclamation is found several times elsewhere in the Old Testament); and the content, "dost thou not judge and avenge our blood?" is from Deut. xxxii. 43: "he will avenge the blood of his servants."

*Verses 12–17.*

The sixth seal. "Earthquake, the sun black, and the moon as blood;" from Joel iv. (iii.) 15, 16, iii. 4 (ii. 31).

"The stars of the heaven fell to the earth, as a fig-tree casts its unripe figs;" after Isa. xxxiv. 4, where the host of heaven (the star-spirits) "fade [*or*, fall] . . . as that which fades [*or*, falls] from the fig-tree" (the Septuagint has "fall" in both places).

"The heaven removed as a scroll rolled up;" after Isa. xxxiv. 4.

"The kings and magnates hid themselves in caves and rocks;" after Isa. ii. 12, 17, 19.

"They say to the mountains and to the rocks, Fall on us;" after Hos. x. 8 ("mountains . . . and hills").

"The great day of their wrath has'come;" after Zeph. i. 14.

"Who can stand?" from Ps. lxxvi. 8 (7).

#### REV. vii.

##### *Verse 1.*

The "four winds;" after Dan. vii. 2.

##### *Verse 3.*

The "sealing of the servants of God in their foreheads;" after Ezek. ix. 4 ("marking").

##### *Verse 15.*

God "dwells among his people;" Ezek. xliii. 7.

##### *Verse 16.*

"They shall not hunger nor thirst, nor be hurt by sun or heat;" from Isa. xlix. 10.

##### *Verse 17.*

"The Lamb . . . shall be their shepherd, and guide them to fountains of waters of life;" from Isa. xlix. 9, 10 ("they shall pasture on the ways, and he who yearns on them shall lead them, and to springs of water shall guide them"). Compare Ps. xxiii.

"God shall wipe away all tears from their eyes;" from Isa. xxv. 8.

#### REV. viii.

##### *Verses 3, 4.*

Combination of incense with prayers. Compare Ps. cxli. 2, where prayer is compared to incense.

*Verse 5.*

"Thunders, voices, lightnings, earthquake;" from Exod. xix. 16, 18 (Sinai).

*Verse 7.*

First angel's trumpet. The "hail and fire" is after Exod. ix. 23 (seventh plague of Egypt).

*Verse 8.*

Second angel. "A mountain burning with fire cast into the sea:" compare Jer. li. 25, where Babylon is the destroying mountain, which is to be rolled down from the rocks, and made "a mountain of burning."

*Verse 10.*

Third angel. A star called Wormwood falls from heaven. See Isa. xiv. 12, where the morning star (the king of Babylon) so falls; and Isa. xxxiv. 4, which describes the fading or falling of the host of heaven. In the Book of Enoch (lxxxvi. 1, 3), the evil angels are represented by fallen stars.

*Verse 12.*

Fourth angel. The darkening of sun and moon is after Joel iii. 4 (ii. 31); and in Ezek. xxxij. 7, we have darkening of stars, sun, and moon (punishment of Egypt).

## REV. ix.

*Verse 1.*

Fifth angel. The star which falls from heaven, as above, viii. 10.

*Verses 2, 3, 7, 8, 9.*

Plague of locusts: see Exod. x. 12-15 (eighth plague of Egypt). The description of the locusts is taken in part (resemblance to

horses, lions' teeth, noise like that of war-chariots) from Joel i. 6, ii. 2, 4, 10.

*Verse 6.*

"Men shall seek death, and shall not find it." Compare Job iii. 21, Jer. viii. 3.

*Verse 11.*

Abaddon, "destruction," occurs in Job xxvi. 6.

*Verse 20.*

"Demons," see Deut. xxxii. 17; for the description of the "idols," see Ps. cvi. 36, 37, cxv. 4-7, cxxxv. 15-17.

REV. x.

*Verse 1.*

The strong angel. "Arrayed with a cloud," see Dan. vii. 13; the "rainbow" on his head is after Ezek. i. 28.

*Verses 2-6.*

The angel's oath, that there should be no delay in the execution of the divine judgment (so, according to verse 7, we must understand the expression "time shall be no more"), is after Dan. xii. 7, where the oath is that God's judgment shall be accomplished in three and a half times (that is, three years and a half).

*Verse 4.*

The command to "seal up;" after Dan. xii. 4.

*Verse 7.*

That God communicates his designs to his servants the prophets, is from Amos iii. 7.



*Verses 9, 10.*

The bitter-sweet book, as in Ezek. ii. 9, 10, iii. 1-3: the bitterness symbolizes the sorrowfulness of its contents (Ezekiel, "lamentations, mourning, and woe"), and the sweetness, the excellence of God's ultimate designs: that is, the double result is the gladness produced by the first reception of the announcement of God's interposition for his people, and the sadness occasioned by the perception of the woes it brings about.

## REV. xi.

*Verse 1.*

The seer's measuring-reed is after Ezek. xl. 3: compare Zech. ii. 5 ff. (ii. 1 ff.).

*Verse 2.*

"The holy city trodden under foot," from Dan. viii. 13; the time, "forty-two months," = 1,260 days (verse 3), from Dan. xii. 7, where it is to be taken literally.

*Verse 4.*

The two witnesses. The symbols, the two olive-trees and the two lamp-stands, are from Zech. iv. (but Zechariah has only one candelabrum), signifying that the two prophets receive their inspiration and strength from God alone. In Zechariah, the candelabrum represents the light of God in his people, and only the olive-trees as sources of oil represent the "two anointed ones" (Zerubbabel and Joshua), God's instruments for building the temple. The seer modifies the symbolism as above.

*Verse 5.*

The two witnesses prophesy judgment, and their enemies are slain as were those of Elijah (by fire from heaven, 2 Kings i. 11, 12) and those of Moses (Num. xvi. 35).

*Verse 6.*

They also have authority to shut the heaven that it rain not, as Elijah (1 Kings xvii. 1, compare Jas. v. 17), and to smite water and earth with plagues, as Moses (Exod. vii.-x.).

*Verse 9.*

They are slain by the beast, and their bodies lie unburied (Ps. lxxix. 2) three and a half days (compare Dan. ix. 27, where the consummation occurs in the midst of the week).

*Verse 11.*

The resurrection of the two witnesses. "The spirit [*or*, breath] of life from God entered into them, and they stood on their feet;" from Ezek. xxxvii. 10 (the dry bones). Compare Gen. ii. 7.

*Verse 15.*

The hymn of the voices in heaven. "The kingdom of the world has become the kingdom of our Lord and of his Anointed" (*or*, Christ), after Ps. ii. 2; and "he shall reign for ever and ever," from Exod. xv. 18.

*Verse 18.*

The triumph of the saints; after Dan. vii. 27.

## REV. xii.

*Verse 1.*

The woman in heaven, symbol of the Church. The imagery, "clothed with the sun, the moon under her feet, on her head a crown of twelve stars," is in general after Isa. lx. 3 (the "brightness of thy [Zion's] rising"), Ps. civ. 2 ("who coverest thyself with light as with a garment"), and perhaps Song of Songs, vi. 10 ("who is this that looks forth like the dawn, fair as the moon, clear as the sun?"), and Dan. xii. 3 ("shall shine as the brightness of the firmament, and . . . as the stars"), but the material is re-arranged.

*Verse 2.*

The travelling and crying ; after Mic. iv. 9, 10 ; Isa. lxvi. 7 (Zion).

*Verses 3, 4.*

The dragon, with seven heads and ten horns, who cast down stars ; after Dan. vii. 7, viii. 10.

*Verse 5.*

The child who is to rule with a rod of iron ; from Ps. ii. 9. See on ii. 27.

*Verse 6.*

The wilderness as place of retreat for the woman, as formerly for Israel ; compare Ezek. xx. 35, 36 ; " 1,260 days " (and so verse 14), see on xi. 2.

*Verse 7.*

The war in heaven, between Michael and the dragon. See the similar war in Enoch x. ; and compare the old Babylonian conflict between Bel and the dragon Tiamat (Chaos, Hebrew *tehom*, Gen. i. 2).

*Verse 10.*

Satan as " accuser ; " after Zech. iii. 1.

*Verse 12.*

" Rejoice, O heavens ; " from Ps. xcvi. 11 ; Isa. xlix. 13.

*Verse 15.*

The river which the serpent casts out of his mouth to overwhelm the woman is perhaps suggested by such passages as Ps. xviii. 5, 17 (4, 16).

REV. xiii,

*Verses 1, 2.*

The beast, after Dan. vii. 2, 7, — a composite figure.

*Verses 5, 6.*

The blasphemy uttered by the beast, after Dan. vii. 25; the "forty-two months," as above, xi. 2.

*Verse 7.*

Victory over the saints; from Dan. vii. 21 (Antiochus Epiphanes).

*Verse 10.*

The law of retribution, "he who kills with the sword must be killed with the sword," is from Gen. ix. 6 (the Noachic precept); and from this, by extension, the other, "he who leads into captivity must go into captivity."

REV. xiv.

*Verse 2.*

The Lamb on Mount Zion. A voice "as the voice of many waters;" from Ezek. xliii. 2.

*Verse 3.*

The new song: see on v. 9.

*Verse 5.*

The Lamb's followers. "In their mouth was found no lie;" after Zeph. iii. 13, "Israel . . . shall not speak lies, nor shall a deceitful tongue be found in their mouth."

*Verse 8.*

The announcement of the angel, "Fallen, fallen is Babylon" (and so xviii. 2), is from Isa. xxi. 9; and the "cup of her wine," from Jer. li. 7.

*Verse 10; xvi. 19.*

"The wine of the wrath of God," from Ps. lxxv. 9 (8). Compare Isa. li. 17; Jer. xxv. 15.

"Fire and brimstone" (so also xix. 20, xxi. 8); after Ezek. xxxviii. 22; Ps. xi. 7 (6).

*Verse 14.*

"One like a [*or*, the] Son of man;" after Dan. vii. 13; Ezek. i. 26.

*Verses 14-19.*

The reaping of the earth; from Joel iv. (iii.) 13.

*Verse 20.*

The treading of the winepress; after Isa. lxiii. 3.

## REV. xv.

*Verse 2.*

The seven angels having the seven last plagues.

The "sea of glass," after Ezek. i. 22.

For the "fire" which was mingled with the glass, compare Enoch xiv. 9, 12, 17, 19, the fiery surroundings of the heavenly houses, wherein was the throne of God.

*Verses 3, 4.*

The "song of Moses and of the Lamb" is the joint hymn of the old and new dispensations, praise to God for his holy judgments.



"Great and marvellous are thy works," from Deut. xxxii. 4; Ps. cxxxix. 14.

"Just and true are thy ways," Deut. xxxii. 4.

O "King of ages" (*or*, nations), and "who shall not fear," Jer. x. 7, and Exod. xv. 16.

"Thou alone art holy," Exod. xv. 11.

"All the nations shall come and worship before thee," Isa. lxvi. 23.

"Thy judgments have been made manifest," after Deut. xxxii. 43.

The words are largely after the two "Songs of Moses" in Exod. xv. and Deut. xxxii., whence probably in part the title. The sterner aspect of the Old-Testament conception of God is here brought into connection with the Lamb.

### *Verse 6.*

The linen dress and golden girdles of the angels are after Exod. xxviii. 6, 8; Ezek. xlv. 17, 18, the priestly dress.

REV. xvi.

### *Verse 2.*

The plague of the first cup or bowl: a "grievous sore," Exod. ix. 9 (sixth Egyptian plague).

### *Verses 3, 4.*

Second and third cups: water turned to blood, Exod. vii. 20 (first Egyptian plague).

### *Verses 5, 7.*

God's just judgments: see on xv. 3.

### *Verses 8, 9.*

Fourth cup: men scorched with heat; see Isa. xlix. 10, "the mirage [Septuagint, burning wind] shall not smite them."

*Verse 10.*

Fifth cup: darkening of the kingdom of the beast, Exod. x. 22 (ninth Egyptian plague).

*Verse 12.*

Sixth cup: drying-up of the Euphrates to make a way for hostile kings, Jer. l. 38, 41, li. 27, 28.

*Verses 14, 16.*

The gathering of the armies; in a general way after Ezek. xxxviii., xxxix., and Jer. li. 27, 28.

*Verse 21.*

Seventh cup: hail. Exod. ix. 23 (seventh Egyptian plague).

## REV. xvii.

*Verse 1.*

Babylon (Rome) is called "harlot," as Nineveh in Nah. iii. 4. She "sits on many waters;" from Jer. li. 13 (Babylon).

*Verse 2; xviii. 3.*

She has made the nations drunk with her wine; from Jer. li. 7.

*Verse 3.*

The beast with seven heads and ten horns; after Dan. vii. 7.

*Verse 14.*

"Lord of lords," from Deut. x. 17.

"King of kings," after Dan. ii. 47 ("lord of kings").

*Verse 16.*

Hatred of the nations towards Babylon ; after Jer. l. 42.

REV. xviii.

*Verse 2.*

Babylon is to become a habitation of demons, and unclean spirits and birds ; after Isa. xiii. 21, 22 (Hebrew, שְׁעִירִים, rendered "demons" in the Septuagint, and "satyrs" in the English Authorized Version), and Jer. l. 39. Compare Isa. xxxiv. 13.

*Verse 4.*

"Come out of her ;" after Isa. xlviii. 20, lii. 11.

*Verse 5.*

"Her sins have reached to heaven ;" after Jer. li. 9 (Sept. xxviii. 9) ; compare Jon. i. 2 ; Gen. xviii. 20, 21. The Greek word here rendered "reached" (ἐκολλήθησαν), properly "clave to, adhered," is found in the Septuagint as translation of Hebrew terms for "brought to, made to touch" (Lam. ii. 2), "approach" (Job xli. 8), "rest on" (Deut. xxix. 19 [20]).

*Verse 6.*

"Render to her as she has rendered," after Ps. cxxxvii. 8 ; for the "double," compare Isa. xl. 2.

*Verse 7.*

"She says, I sit a queen, and am no widow ;" after Isa. xlvii. 7, 8 ; Zeph. ii. 15.

*Verse 8.*

Her plagues shall come "in one day ;" from Isa. xlvi. 9.

*Verse 9.*

"Kings . . . shall weep over her;" Ezek. xxvi. 16.

*Verses 11-19.*

The description of her merchants and merchandise is after Ezek. xxvii. (Tyre).

*Verse 21.*

The downfall of Babylon set forth by casting a stone into the water; from Jer. li. 63, 64.

*Verses 22, 23.*

Cessation of industry and mirth; after Isa. xxiv. 8; Jer. xxv. 10.

*Verse 24.*

Babylon has slain the prophets and saints; after Jer. li. 49 (Babylon has slain Israel).

## REV. xix.

*Verse 1.*

"Hallelujah;" Ps. cvi. 1, and elsewhere.

*Verse 2.*

"He has avenged the blood of his servants;" from Deut. xxxii. 43.

*Verse 3.*

"Her smoke ascends for ever;" Isa. xxxiv. 10 (the Edomite Bosra).

*Verse 5.*

Doxology ; after Ps. cxxxv. 1, cxv. 13.

*Verse 6.*

"The voice of a great multitude, . . . as of many waters," from Ezek. i. 24, xliii. 2.

"The Lord reigns," after Ps. xciii. 1.

*Verse 8.*

The raiment of the bride : compare Ps. xlv. 14, 15 (13, 14).

"The fine linen is the righteous acts of the saints ;" after Ps. cxxii. 9, "let thy priests [whose official dress was of fine linen] be clothed with righteousness."

*Verse 11.*

The rider on the white horse (Christ), called "faithful and true," after Isa. xi. 5.

"In righteousness he judges and makes war." from Isa. xi. 4.

*Verse 12.*

"His eyes as a flame of fire," from Dan. x. 6 ; on his "name," see on ii. 17.

*Verse 13.*

His "garment sprinkled with blood ;" from Isa. lxiii. 2, 3.

*Verse 15.*

The "sharp sword proceeding out of his mouth," after Isa. xlix. 2.

He "rules with a rod of iron," from Ps. ii. 9 (see on ii. 27).

He "treads the winepress of the wrath of God," after Isa. lxiii. 3.



*Verse 16.*

"King of kings, and Lord of lords:" see on xvii. 14.

*Verses 17, 18, 21.*

The birds summoned to feed on the flesh of the armies of the beast; after Ezek. xxxix. 17, 18.

*Verse 20; xxi. 8.*

"Fire and brimstone," after Ezek. xxxviii. 22; Ps. xi. 7 (6). Compare the fiery prison of the fallen angels, Enoch xviii. 14, xxi. 7.

## REV. XX.

*Verse 2.*

"The dragon, the old serpent, which is the devil and Satan," interpretation of the serpent of Gen. iii. as the devil; compare 2 Cor. xi. 3.

The devil is bound "a thousand years;" in Enoch xxi. 6, the seven stars, fallen angels, are bound for "a thousand ages."

*Verse 3.*

The sealing of the pit is perhaps after Dan. vi. 16, 17.

*Verse 4.*

The "thrones," after Dan. vii. 9 ("the thrones were set").

Judgment is given to the saints, Dan. vii. 22.

They reign with the Christ, Dan. vii. 14, 27.

The "mark on the forehead," after Ezek. ix. 4.

*Verse 6.*

Reigning priests; from Exod. xix. 6.

*Verse 8.*

The designation of the nations of the earth, marshalled by Satan, "Gog and Magog," is from Ezek. xxxviii., xxxix. In Ezekiel, Magog is the name of a land or nation (so Gen. x. 2), and Gog of its prince; here the latter also is used as the name of a nation.

*Verse 9.*

Fire descends from God; after 2 Kings i. 10.

*Verse 10.*

The lake of fire and brimstone, the place of punishment of the devil, the beast, and the false prophet. See the references to Enoch, on xix. 20; and, further, Enoch liv. 6, where Michael and his associate angels are to overpower the hosts of Azazel (the chief of the evil spirits), and throw them into the oven of burning fire.

*Verse 11.*

"No place was found for them;" after Dan. ii. 35.

*Verse 12.*

The opening of the books, Dan. vii. 10.

The book of life, Dan. xii. 1.

The dead are judged "according to their works," Jer. xvii. 10; Enoch xli. 1.

*Verse 13.*

"Sea, death, and Hades gave up their dead." Compare Enoch li. 1, "in those days [the time of Messianic judgment], the earth. Sheol [Hades], and Abaddon [destruction, hell] will return what has been committed to them" (that is, their dead).

REV. xxi.

*Verse 1.*

"New heaven and new earth," from Isa. lxx. 17, lxxvi. 22, a reconstruction of physical nature to bring it into harmony with transformed man. But in this new physical creation there is no place for the sea: "the sea is no more" (this can hardly mean that the old sea is replaced by the new). The idea was perhaps suggested by Isa. xi. 15, where Yahwe, it is said, will dry up or make passable the northern extremity of the Red Sea, and the river Euphrates, so that they shall offer no hinderance to travel, but the Israelitish exiles may easily return home: or, it is the expression of the feeling that the sea is in general an obstructive and oppressive thing.

*Verse 2.*

The "holy city" (the new Jerusalem, the Church), from Isa. lii. 1. The community of God's people as "bride," Isa. liv. 5, lxi. 10.

*Verse 3.*

"The tabernacle of God is with men," from Lev. xxvi. 11.

"He dwells with them," Ezek. xliii. 7.

"They shall be his peoples [and he their God]," Jer. xxxii. 38.

*Verse 4.*

"He shall wipe away every tear from their eyes," from Isa. xxv. 8.

"There shall be no mourning," Isa. lxx. 19.

*Verse 6 ; xxii. 17.*

Water of life freely given ; after Isa. lv. 1.

*Verse 7.*

He that overcometh, "I will be his God, and he shall be my son," after 2 Sam. vii. 14 ("I will be his father, and he shall be my son," said of Solomon).

*Verse 10.*

"He carried me away in the spirit to a mountain great and high;" from Ezek. xl. 2.

*Verses 10-21.*

Description of the city; after Ezek. xlviii. 15-35 (the square shape, and twelve gates; the dimensions are increased), and Isa. liv. 11, 12 (foundations, walls, and buildings of precious stones).

*Verse 23.*

"The city has no need of sun or moon;" from Isa. lx. 19.

*Verses 24, 26.*

"Kings and nations bring their glory to it;" from Isa. lx. 11.

*Verse 25.*

The gates never shut, from Isa. lx. 11; the prophet has, "shall not be shut day nor night," but the seer, "not shut by day (for there shall be no night there);" as also Isaiah has perpetual day in lx. 19, 20.

*Verse 27.*

Nothing unclean shall enter the city; so Isa. lii. 1.

## REV. xxii.

*Verse 1.*

"The river of life proceeding out of the throne of God and of the Lamb;" after Ezek. xlvii. 1, where water of life issues from under the temple. In our chapter, the throne of God takes the place of the temple of the earthly Jerusalem; see verse 3, and xxi. 22.

*Verse 2.*

The tree of life, growing by the river, bearing twelve sorts of fruit, its leaves for healing ; from Ezek. xlvii. 12.

*Verse 3.*

"There shall be no more any curse ;" from Zech. xiv. 11 (Hebrew, חרם ; Septuagint, ἀνάθεμα ; Revelation, κατάθεμα).

"The throne of God and of the Lamb shall be therein." Compare Ezek. xlviii. 35 : "the name of the city shall be : Yahwe is there."

*Verse 5.*

"No night, no need of lamp or sun, God is its light," from Isa. lx. 20.

"The saints shall reign for ever," Dan. vii. 18.

*Verse 10.*

"Seal not up the words ;" after Dan. xii. 4 ("seal the book"), but reversed, since the fulfilment was now at hand.

*Verse 12.*

"I come, . . . my reward is with me ;" from Isa. xl. 10.

*Verse 16.*

"Root and offspring of David ;" from Isa. xi. 1 ; see on v. 5.

*Verses 18, 19.*

Command not to add to or take from the words of this book ; from Dent. iv. 2, only here punishment for so adding or taking away is announced.



NOTE ON ἡ Βάαλ, p. 155 (Rom. xi. 7).

Since this passage was written, I have seen Dillmann's article on ἡ Βάαλ, in the Monatsberichte der Königlichcn Academie der Wissenschaften zu Berlin, June 16, 1881, pp. 601-620. He gives strong reasons for holding that the feminine article here is the representative of, or in allusion to, ἡ αἰσχύνη (בשת), "shame," the term which was used as a substitute for Baal (though the name of the deity was retained in the text) when this name became odious to the Israelites. The Septuagint in some books, as Jeremiah, uniformly writes ἡ Βάαλ, and such Targums as the Palestinian on the Pentateuch employ periphrases or substitutes for the name; whence, Dillmann suggests, we may infer a Jewish usage, which Paul here follows. Though this view is not without its difficulties, it seems more probable than that given in the text.



INDEXES.



# INDEXES.

## I. — NEW-TESTAMENT QUOTATIONS.

	PAGE
Matt. i. 23 . . . . .	Isa. vii. 14 . . . . . 1
" ii. 6 . . . . .	Mic. v. 1 (2) . . . . . 4
" ii. 15 . . . . .	Hos. xi. 1 . . . . . 8
" ii. 18 . . . . .	Jer. xxxi. 15 . . . . . 10
" iii. 3 . . . . .	Isa. xl. 3 . . . . . 16
" iii. 17 . . . . .	Isa. xlii. 1 . . . . . 36
" iv. 4 . . . . .	Deut. viii. 3 . . . . . 19
" iv. 6 . . . . .	Ps. xci. 11 . . . . . 20
" iv. 7 . . . . .	Deut. vi. 16 . . . . . 21
" iv. 10 . . . . .	Deut. vi. 13 . . . . . 22
" iv. 15, 16 . . . . .	Isa. viii. 23, ix. 1 (ix. 1, 2) . . . . . 23
" v. 4 . . . . .	Isa. lxi. 2 . . . . . 26
" v. 5 . . . . .	Ps. xxxvii. 11 . . . . . 26
" v. 6 . . . . .	Isa. lv. . . . . 27
" v. 7 . . . . .	{ Ps. xviii. 26 (25) } . . . . . 27
" v. 8 . . . . .	{ Prov. xi. 17 } . . . . . 27
" v. 21 . . . . .	{ Ps. xxiv. 3-5 } . . . . . 27
" v. 27 . . . . .	{ Exod. xx. 13 } . . . . . 28
" v. 31 . . . . .	{ Deut. v. 17 } . . . . . 28
" v. 33 . . . . .	{ Exod. xx. 14 } . . . . . 28
" v. 38 . . . . .	{ Deut. v. 18 } . . . . . 28
" viii. 17 . . . . .	Deut. xxiv. 1 . . . . . 28
	{ Num. xxx. 2 } . . . . . 29
	{ Exod. xx. 7 } . . . . . 29
	{ Lev. xix. 12 } . . . . . 29
	{ Deut. xxiii. 21 } . . . . . 29
	{ Exod. xxi. 24 } . . . . . 29
	{ Lev. xxiv. 20 } . . . . . 29
	{ Deut. xix. 21 } . . . . . 29
" v. 43 . . . . .	Lev. xix. 18 . . . . . 29
" viii. 17 . . . . .	Isa. liii. 4 . . . . . 29



	PAGE
Matt. ix. 13 . . . . .	Hos. vi. 6 . . . . . 31
" xi. 10 . . . . .	Mal. iii. 1 . . . . . 31
" xi. 23 . . . . .	Isa. xiv. 13-15 . . . . . 33
" xii. 7 . . . . .	Hos. vi. 6 . . . . . 31
" xii. 18-21 . . . . .	Isa. xlii. 1-4 . . . . . 34
" xiii. 14, 15 . . . . .	Isa. vi. 9, 10 . . . . . 37
" xiii. 32 . . . . .	Dan. iv. 9 (12) . . . . . 39
" xiii. 35 . . . . .	Ps. lxxviii. 2 . . . . . 39
" xiv. 4 . . . . .	{ Exod. xxi. 17 } . . . . . 41
	{ " xx. 12 } . . . . .
	{ Deut. v. 16 } . . . . .
" xv. 8, 9 . . . . .	Isa. xxix. 13 . . . . . 42
" xvi. 27 . . . . .	Prov. xxiv. 12 . . . . . 44
" xvii. 5 . . . . .	Isa. xlii. 1 . . . . . 36
" xviii. 16 . . . . .	Deut. xix. 15 . . . . . 45
" xix. 4 . . . . .	{ Gen. i. 27 } . . . . . 46
	{ " v. 2 } . . . . .
" xix. 5 . . . . .	Gen. ii. 24 . . . . . 46
" xix. 7 . . . . .	Deut. xxiv. 1 . . . . . 47
" xix. 18 . . . . .	{ Exod. xx. 13 } . . . . . 28
	{ Deut. v. 17 } . . . . .
" xix. 18 . . . . .	{ Exod. xx. 14 } . . . . . 28
	{ Deut. v. 18 } . . . . .
" xix. 18 . . . . .	{ Num. xxx. 2 } . . . . . 29
	{ Exod. xx. 7 } . . . . .
	{ Lev. xix. 12 } . . . . .
	{ Deut. xxiii. 21 } . . . . .
" xix. 18, 19 . . . . .	{ Exod. xx. 12-17 } . . . . . 48
	{ Deut. v. 16-21 } . . . . .
" xix. 19 . . . . .	Lev. xix. 18 . . . . . 29, 48
" xix. 19 . . . . .	{ Exod. xx. 12 } . . . . . 41
	{ Deut. v. 16 } . . . . .
" xix. 26 . . . . .	Gen. xviii. 14 . . . . . 49
" xxi. 5 . . . . .	Zech. ix. 9 . . . . . 50
" xxi. 9 . . . . .	Ps. cxviii. 26 . . . . . 52
" xxi. 13 . . . . .	{ Isa. lvi. 7 } . . . . . 53
	{ Jer. vii. 11 } . . . . .
" xxi. 16 . . . . .	Ps. viii. 3 . . . . . 54
" xxi. 33 . . . . .	Isa. v. 1, 2 . . . . . 55
" xxi. 42 . . . . .	Ps. cxviii. 22, 23 . . . . . 56
" xxi. 44 . . . . .	Isa. viii. 14 . . . . . 58
" xxii. 24 . . . . .	Deut. xxv. 5, 6 . . . . . 58
" xxii. 32 . . . . .	Exod. iii. 6, 15 . . . . . 59
" xxii. 37 . . . . .	Deut. vi. 4, 5 . . . . . 60
" xxii. 40 . . . . .	Lev. xix. 18 . . . . . 29
" xxii. 44 . . . . .	{ Ps. cx. 1 } . . . . . 61
	{ " viii. 7 (6) } . . . . .
" xxiii. 38 . . . . .	Ps. cxviii. 26 . . . . . 52
" xxiv. 15 . . . . .	Dan. ix. 27 . . . . . 64

		Page
Matt. xxiv. 21	Dan. xii. 1	65
" xxiv. 29	{ Eccles. xii. 2 Dan. viii. 10 Joel iv. 16 }	65
" xxiv. 30	Dan. vii. 13	66
" xxvi. 31	Zech. xiii. 7	66
" xxvi. 38	Ps. xlii. 6 (5)	67
" xxvi. 64	Dan. vii. 13	66
" xxvii. 9, 10	Zech. xi. 13	68
" xxvii. 46	Ps. xxii. 2 (1)	73
Mark i. 2	Mal. iii. 1	31
" i. 3	Isa. xl. 3	16
" iv. 12	Isa. vi. 9, 10	37
" iv. 32	Dan. iv. 9 (12)	39
" vii. 6, 7	Isa. xxix. 13	42
" vii. 10	{ Exod. xx. 12 " xxi. 17 Deut. v. 16 }	41
" viii. 18	Isa. vi. 9, 10	37
" ix. 48	Isa. lxvi. 24	74
" x. 4	Deut. xxiv. 1	47
" x. 6	{ Gen. i. 27 " v. 2 }	46
" x. 7, 8	Gen. ii. 24	46
" x. 19	{ Exod. xx. 13 Deut. v. 17 }	28
" x. 19	{ Exod. xx. 14 Deut. v. 18 }	28
" x. 19	{ Exod. xx. 12-17 Deut. v. 16-21 }	41, 48
" x. 27	Gen. xviii. 14	49
" xi. 9	Ps. cxviii. 26	52
" xi. 17	{ Isa. lvi. 7 Jer. vii. 11 }	53
" xii. 2	Isa. v. 1, 2	55
" xii. 10, 11	Ps. cxviii. 22, 23	56
" xii. 19	Deut. xxv. 5, 6	58
" xii. 26	Exod. iii. 6, 15	59
" xii. 29, 30	Deut. vi. 4, 5	60
" xii. 31	Lev. xix. 18	29
" xii. 36	{ Ps. cx. 1 " viii. 7 (6) }	61
" xiii. 12	Mic. vii. 6	80
" xiii. 14	Dan. ix. 27	64
" xiii. 19	Dan. xii. 1	65
" xiii. 24	{ Eccles. xii. 2 Dan. viii. 10 Joel iv. 16 }	65
" xiii. 26	Dan. vii. 13	66

	PAGE
Mark xiv. 27 . . . . .	Zech. xiii. 7 . . . . . 66
" xiv. 34 . . . . .	Ps. xlii. 6 (5) . . . . . 67
" xv. 62 . . . . .	Dan. vii. 13 . . . . . 66
Luke i. 17 . . . . .	Mal. iii. 1, 23, 24 (iii. 1, iv. 5, 6) . . . . . 75
" i. 37 . . . . .	Gen. xviii. 14 . . . . . 49
" i. 46 . . . . .	1 Sam. ii. 1 . . . . . 76
" i. 47 . . . . .	1 Sam. ii. 1 . . . . . 79
" i. 48 . . . . .	1 Sam. i. 11 . . . . . 76
" i. 50 . . . . .	1 Sam. ii. 2 . . . . . 76
" i. 50 . . . . .	{ Ps. ciii. 17 } . . . . . 76
" i. 51 . . . . .	{ Isa. li. 8 } . . . . . 76
" i. 51 . . . . .	1 Sam. ii. 4 . . . . . 76
" i. 52 . . . . .	{ 1 Sam. ii. 7, 8 } . . . . . 76
" i. 52 . . . . .	{ Ps. cxiii. 7, 8 } . . . . . 76
" i. 53 . . . . .	1 Sam. ii. 5 . . . . . 76
" i. 54 . . . . .	Isa. xli. 8-14 . . . . . 76
" i. 68 . . . . .	{ Ps. cvi. 48 } . . . . . 76
" i. 68 . . . . .	{ Isa. xl.-lxvi. } . . . . . 76
" i. 69 . . . . .	{ 2 Sam. xxii. 3 } . . . . . 76
" i. 69 . . . . .	{ Ps. xviii. 3 } . . . . . 76
" i. 69 . . . . .	{ " cxxxii. 17 } . . . . . 76
" i. 71 . . . . .	{ 2 Sam. xxii. 4 } . . . . . 76
" i. 71 . . . . .	{ Ps. xviii. 4 } . . . . . 76
" i. 71 . . . . .	{ " cvi. 10 } . . . . . 76
" i. 76 . . . . .	Mal. iii. 1 . . . . . 31, 77
" i. 78 . . . . .	Mal. iii. 20 (iv. 2) . . . . . 77
" i. 79 . . . . .	Isa. viii. 23, ix. 1 (ix. 1, 2) . . . . . 23
" i. 79 . . . . .	Isa. ix. 1 (2) . . . . . 77
" ii. 23, 24 . . . . .	{ Exod. xiii. 2, 12 } . . . . . 77
" ii. 23, 24 . . . . .	{ Lev. xii. 8 } . . . . . 77
" iii. 4-6 . . . . .	Isa. xl. 3-5 . . . . . 16
" iv. 4 . . . . .	Deut. viii. 3 . . . . . 19
" iv. 8 . . . . .	Deut. vi. 13 . . . . . 22
" iv. 10, 11 . . . . .	Ps. xci. 11 . . . . . 20
" iv. 12 . . . . .	Deut. vi. 16 . . . . . 21
" iv. 18, 19 . . . . .	Isa. lxi. 1, 2 . . . . . 77
" vi. 21 . . . . .	Isa. lv. . . . . 27
" vi. 21 . . . . .	Isa. lxi. 2 . . . . . 26
" vii. 27 . . . . .	Mal. iii. 1 . . . . . 31
" viii. 10 . . . . .	Isa. vi. 9, 10 . . . . . 37
" x. 25 . . . . .	Isa. xiv. 13-15 . . . . . 33
" x. 27 . . . . .	Lev. xix. 18 . . . . . 29
" x. 27 . . . . .	Deut. vi. 4, 5 . . . . . 60
" xii. 53 . . . . .	Mic. vii. 6 . . . . . 80
" xiii. 19 . . . . .	Dan. iv. 9 (12) . . . . . 39
" xviii. 20 . . . . .	{ Exod. xx. 12 } . . . . . 41
" xviii. 20 . . . . .	{ Deut. v. 16 } . . . . . 41
" xviii. 20 . . . . .	{ Exod. xx. 13 } . . . . . 28
" xviii. 20 . . . . .	{ Deut. v. 17 } . . . . . 28

		PAGE
Luke xviii. 20	{ Exod. xx. 14 } { Deut. v. 18 }	28
" xviii. 20	{ Exod. xx. 12-17 } { Deut. v. 16-21 }	48
" xix. 38	Ps. cxviii. 26	52
" xix. 46	{ Isa. lvi. 7 } { Jer. vii. 11 }	53
" xx. 9.	Isa. v. 1, 2	55
" xx. 17	Ps. cxviii. 22, 23	56
" xx. 18	Isa. viii. 14	58
" xx. 28	Deut. xxv. 5, 6	58
" xx. 42, 43	{ Ps. cx. 1 } { " viii. 7 (6) }	61
" xxi. 20	Dan. ix. 27	64
" xxi. 22	Dan. xii. 1	65
" xxi. 25, 26.	{ Eccles. xii. 2 } { Dan. viii. 10 } { Joel iv. 16 }	65
" xxi. 27	Dan. vii. 13	66
" xxii. 37	Isa. liii. 12	80
" xxii. 69.	Dan. vii. 13	66
" xxiii. 46	Ps. xxxi. 6 (5)	81
John i. 23	Isa. xl. 3	16
" i. 29	Isa. liii. 4	29
" i. 51	Gen. xxviii. 12	82
" ii. 17.	Ps. lxix. 10 (9)	82
" vi. 31	Ps. lxxviii. 24	83
" vi. 45	Isa. liv. 13	84
" vii. 38	Prov. xviii. 4	85
" vii. 42	{ 2 Sam. vii. 12, 13 } { Isa. xi. 1. } { Jer. xxiii. 5, 6 } { " xxxiii. 15 } { Ezek. xxxvii. 24, 25 } { Mic. v. 1 }	86
" viii. 17	Deut. xix. 15	45
" viii. 56	{ Gen. xii. 2, 3 } { " xvii. 7 } { " xxii. 18 }	86
" ix. 39	Isa. vi. 9, 10	37
" x. 34.	Ps. lxxxii. 6	87
" xii. 13	Ps. cxviii. 26	52
" xii. 14, 15	Zech. ix. 9	50
" xii. 27	Ps. xlii. 7 (6)	88
" xii. 38	Isa. liii. 1	88
" xii. 40	Isa. vi. 9, 10	37
" xii. 18	Ps. xli. 10 (9)	89
" xv. 25	Ps. lxix. 5 (4)	90
" xix. 24	Ps. xxii. 19 (18)	90

	PAGE
John xix. 36 . . . . .	{ Exod. xii. 46 } { Num. ix. 12 } { Ps. xxxiv. 21 } . . . . . 91
" xix. 37 . . . . .	Zech. xii. 10 . . . . . 92
Acts i. 20 . . . . .	{ Ps. lxxix. 26 (25) } { " cix. 8 } . . . . . 93
" ii. 17-21. . . . .	Joel iii. 1-5 (ii. 28-32) . . . . . 96
" ii. 25-28, 31 . . . . .	Ps. xvi. 8-11 . . . . . 99
" ii. 30 . . . . .	2 Sam. vii. 12, 13 . . . . . 101
" ii. 34, 35 . . . . .	{ Ps. cx. 1 } { " viii. 7 (6) } . . . . . 61
" iii. 22, 23 . . . . .	Deut. xviii. 15, 19 . . . . . 101
" . . . 25. . . . .	{ Gen. xxii. 18 } { " xxvi. 4 } { " xii. 3 } . . . . . 103
" iv. 25, 26 . . . . .	Ps. ii. 1, 2 . . . . . 106
" v. 15, 16. . . . .	{ Gen. i. 13 } { Josh. xxiv. 32 } . . . . . 110
" vi. 11. . . . .	Ps. cxviii. 22, 23 . . . . . 56
" vii. 3 . . . . .	Gen. xii. 1 . . . . . 108
" vii. 5 . . . . .	{ Gen. xii. 7 } { " xiii. 13 } { " xv. 18 } . . . . . 108
" vii. 6, 7 . . . . .	{ Gen. xv. 13, 14 } { Exod. iii. 12 } . . . . . 108
" vii. 9 . . . . .	Gen. xxxvii. 11, 28 . . . . . 109
" vii. 10 . . . . .	{ Gen. xxxix. 3 } { " xli. 40, 41 } . . . . . 109
" vii. 11 . . . . .	Gen. xli. 54 . . . . . 109
" vii. 12 . . . . .	Gen. xlii. 1, 2 . . . . . 109
" vii. 13 . . . . .	Gen. xlv. 1, 16 . . . . . 109
" vii. 14 . . . . .	{ Gen. xlvi. 27 } { Deut. x. 22 } . . . . . 109
" vii. 17-19 . . . . .	Exod. i. 7, 8, 10, 11, 17 . . . . . 110
" vii. 20, 21 . . . . .	Exod. ii. 2, 5-10 . . . . . 110
" vii. 23-29, 35 . . . . .	Exod. ii. 11-15 . . . . . 110
" vii. 30 . . . . .	Exod. iii. 2 . . . . . 111
" vii. 31, 33, 34 . . . . .	Exod. iii. 3-5, 7-10 . . . . . 111
" vii. 32 . . . . .	Exod. iii. 6 . . . . . 111
" vii. 32 . . . . .	Exod. iii. 6, 15 . . . . . 59
" vii. 37 . . . . .	Deut. xviii. 15 . . . . . 101, 111
" vii. 40 . . . . .	Exod. xxxii. 1, 23 . . . . . 111
" vii. 42, 43 . . . . .	Amos v. 25-27 . . . . . 112
" vii. 44 . . . . .	{ Exod. xxv. 40 } { " xxvi. 30 } . . . . . 111
" vii. 46, 47 . . . . .	1 Kings viii. 17-20 . . . . . 112
" vii. 47, 50 . . . . .	Isa. lxvi. 1, 2 . . . . . 114
" viii. 32, 33 . . . . .	Isa. liii. 7, 8 . . . . . 115
" xiii. 17 . . . . .	Deut. vii. 19 . . . . . 117



Acts xiii. 18 . . . . .	Deut. i. 31 . . . . .	117
" xiii. 19 . . . . .	Deut. vii. 1 . . . . .	117
" xiii. 22 . . . . .	{ Ps. lxxxix. 21 (20), 19-37 (18-36) } 1 Sam. xiii. 14 2 Sam. vii. . . . .	117
" xiii. 33 . . . . .	Ps. ii. 7 . . . . .	118
" xiii. 34 . . . . .	Isa. lv. 3 . . . . .	118
" xiii. 35 . . . . .	Ps. xvi. 10 . . . . .	99, 118
" xiii. 41 . . . . .	Hab. i. 5 . . . . .	119
" xiii. 47 . . . . .	Isa. xlix. 6 . . . . .	119
" xiv. 15 . . . . .	Exod. xx. 11 . . . . .	120
" xv. 16, 17 . . . . .	Amos ix. 11, 12 . . . . .	120
" xvii. 24 . . . . .	Exod. xx. 11 . . . . .	120
" xvii. 31 . . . . .	{ Ps. xcvi. 13 } " xcvi. 9 } . . . . .	123
" xxiii. 5 . . . . .	Exod. xxii. 27 . . . . .	124
" xxvi. 18 . . . . .	Isa. xlii. 7 . . . . .	124
" xxviii. 26, 27 . . . . .	Isa. vi. 9, 10 . . . . .	37
Rom. i. 17 . . . . .	Hab. ii. 4 . . . . .	125
" ii. 6 . . . . .	Prov. xxiv. 12 . . . . .	44
" ii. 24 . . . . .	Isa. lii. 5 . . . . .	128
" iii. 4 . . . . .	Ps. li. 6 (4) . . . . .	129
" iii. 10 . . . . .	{ Eccles. vii. 20 } Ps. xiv. 3 } . . . . .	130
" iii. 11, 12 . . . . .	Ps. xiv. 2, 3 . . . . .	130
" iii. 13 . . . . .	{ Ps. v. 10 (9) } " cxl. 4 (3) } . . . . .	130
" iii. 15-17 . . . . .	Isa. lix. 7, 8 . . . . .	131
" iii. 18 . . . . .	Ps. xxxvi. 2 (1) . . . . .	131
" iii. 20 . . . . .	Ps. cxliii. 2 . . . . .	131
" iv. 3, 9 . . . . .	Gen. xv. 6 . . . . .	132
" iv. 7, 8 . . . . .	Ps. xxxii. 1, 2 . . . . .	134
" iv. 17 . . . . .	Gen. xvii. 5 . . . . .	135
" iv. 18 . . . . .	Gen. xv. 5 . . . . .	135
" iv. 25 . . . . .	Isa. liii. 12, 6 . . . . .	135
" vii. 7 . . . . .	{ Exod. xx. 12-17 } Deut. v. 16-21 } . . . . .	48
" viii. 33 . . . . .	Isa. l. 8, 9 . . . . .	136
" viii. 36 . . . . .	Ps. xlv. 23 (22) . . . . .	136
" ix. 7 . . . . .	Gen. xxi. 12 . . . . .	137
" ix. 9 . . . . .	Gen. xviii. 10 . . . . .	137
" ix. 12 . . . . .	Gen. xxv. 23 . . . . .	138
" ix. 13 . . . . .	Mal. i. 2, 3 . . . . .	138
" ix. 15 . . . . .	Exod. xxxiii. 19 . . . . .	138
" ix. 17 . . . . .	Exod. ix. 16 . . . . .	139
" ix. 20-22 . . . . .	Jer. xviii. 3-6 . . . . .	140
" ix. 25, 26 . . . . .	Hos. ii. 25, 1 (ii. 23, i. 10) . . . . .	140
" ix. 27, 29 . . . . .	Isa. x. 22, 23 . . . . .	142
" ix. 29 . . . . .	Isa. i. 9 . . . . .	144

		PAGE
Rom. ix. 33	{ Isa. xxviii. 16 } " viii. 14 }	144
" x. 5	Isa. xxviii. 5	147
" x. 6-8	Deut. xxx. 12-14.	147
" x. 11	{ Isa. xxviii. 16 } " viii. 14 }	144
" x. 13	Joel iii. 5 (ii. 32)	96
" x. 15	Isa. lii. 7	149
" x. 16	Isa. liii. 1	88
" x. 18	Ps. xix. 5 (4)	151
" x. 19	Deut. xxxii. 21	151
" x. 20, 21	Isa. lxi. 1, 2	152
" xi. 2	Ps. xciv. 14	153
" xi. 3, 4	1 Kings xix. 14, 18	153
" xi. 8	{ Isa. xxix. 10 } Deut. xxix. 3 (4) }	155
" xi. 9, 10	Ps. lxix. 23, 24 (22, 23)	156
" xi. 26, 27	{ Isa. lix. 20, 21 } " xxvii. 9 }	158
" xi. 34	Isa. xl. 13	159
" xi. 35	Job xli. 3	160
" xii. 16	{ Prov. xii. 15 } " xxvi. 12 }	161
" xii. 17	Prov. iii. 4	161
" xii. 19	Deut. xxxii. 35	162
" xii. 20	Prov. xxv. 21, 22.	162
" xiii. 9	{ Exod. xx. 13 } Deut. v. 17 }	28
" xiii. 9	{ Exod. xx. 14 } Deut. v. 18 }	28
" xiii. 9	{ Exod. xx. 12-17 } Deut. v. 16-21 }	48
" xiii. 9	Lev. xix. 18	29, 48
" xiv. 11	Isa. xlv. 23	163
" xv. 3	Ps. lxix. 16 (9)	164
" xv. 9	{ Ps. xviii. 50 (49) } 2 Sam. xxii. 50 }	165
" xv. 10	Deut. xxxii. 43	165
" xv. 11	Ps. cxvii. 1	166
" xv. 12	Isa. xi. 10	167
" xv. 21	Isa. lii. 15	168
1 Cor. i. 19	Isa. xxix. 14	169
" i. 31	Jer. ix. 22, 23 (23, 24)	170
" ii. 9	Isa. lxiv. 3 (4)	171
" ii. 16	Isa. xl. 13	159
" iii. 19	Job v. 13	172
" iii. 20	Ps. xciv. 11	172
" v. 13	Josh. vii. 13	173
" vi. 16	Gen. ii. 24	49

1 Cor. ix. 9 . . . . .	Deut. xxv. 4 . . . . .	173
" x. 7. . . . .	Exod. xxxii. 6. . . . .	174
" x. 20 . . . . .	Deut. xxxii. 17 . . . . .	174
" x. 22 . . . . .	Deut. xxxii. 21 . . . . .	175
" x. 26 . . . . .	Ps. xxiv. 1 . . . . .	175
" xiv. 21. . . . .	Isa. xxviii. 11, 12 . . . . .	175
" xv. 25, 27 . . . . .	Ps. viii. 7 (6) . . . . .	177
" xv. 25, 27 . . . . .	{ Ps. cx. 1 } . . . . .	64
	{ " viii. 7 (6) } . . . . .	
" xv. 32 . . . . .	Isa. xxii. 13 . . . . .	177
" xv. 45, 47 . . . . .	Gen. ii. 7 . . . . .	178
" xv. 54 . . . . .	Isa. xxv. 8 . . . . .	179
" xv. 55 . . . . .	Hos. xiii. 14 . . . . .	180
2 Cor. iii. 3 . . . . .	{ Jer. xxxi. 33 } . . . . .	182
	{ Exod. xxiv. 12 } . . . . .	
" iii. 12-18 . . . . .	Exod. xxxiv. 29-35 . . . . .	182
" iv. 13 . . . . .	Ps. cxvi. 10 . . . . .	183
" vi. 2 . . . . .	Isa. xlix. 8 . . . . .	184
" vi. 16 . . . . .	{ Lev. xxvi. 11, 12 } . . . . .	184
	{ Ezek. xxxvii. 27 } . . . . .	
" vi. 17 . . . . .	Isa. lii. 11, 12 . . . . .	185
" vi. 18 . . . . .	2 Sam. vii. 14 . . . . .	186
" viii. 15 . . . . .	Exod. xvi. 18 . . . . .	187
" viii. 21 . . . . .	Prov. iii. 4 . . . . .	161
" ix. 7 . . . . .	Prov. xxii. 9 . . . . .	188
" ix. 9 . . . . .	Ps. cxii. 9 . . . . .	188
" ix. 10 . . . . .	{ Isa. lv. 10 } . . . . .	189
	{ Hos. x. 12 } . . . . .	
" x. 17 . . . . .	Jer. ix. 22, 23 (23, 24) . . . . .	170
" xiii. 1 . . . . .	Deut. xix. 15 . . . . .	45
Gal. iii. 6 . . . . .	Gen. xv. 6 . . . . .	132
" iii. 8 . . . . .	{ Gen. xii. 3 } . . . . .	190
	{ " xviii. 18 } . . . . .	
" iii. 8, 16 . . . . .	{ Gen. xxii. 18 } . . . . .	103
	{ " xxvi. 4 } . . . . .	
	{ " xii. 3 } . . . . .	
" iii. 10 . . . . .	Deut. xxvii. 26 . . . . .	191
" iii. 11 . . . . .	Hab. ii. 4 . . . . .	125
" iii. 12 . . . . .	Lev. xviii. 5 . . . . .	147
" iii. 13 . . . . .	Deut. xxi. 23 . . . . .	192
" iv. 27 . . . . .	Isa. liv. 1 . . . . .	193
" iv. 30 . . . . .	Gen. xxi. 10 . . . . .	194
" v. 14 . . . . .	Lev. xix. 18 . . . . .	29
Eph. ii. 13, 17. . . . .	Isa. lvii. 19. . . . .	196
" iv. 8 . . . . .	Ps. lxxviii. 19 (18) . . . . .	196
" iv. 25 . . . . .	Zech. viii. 16 . . . . .	198
" iv. 26 . . . . .	Ps. iv. 5 (4) . . . . .	198
" v. 14 . . . . .	{ Isa. lx. 1 } . . . . .	199
	{ " xxvi. 19 } . . . . .	

		PAGE
1 Pet. v. 10 . . . . .	Gen. ii. 24 . . . . .	40
" vi. 1-3 . . . . .	{ Exod. xx. 12-17 } . . . . .	48
	{ Deut. v. 16-21 } . . . . .	
" vi. 2, 3 . . . . .	{ Exod. xx. 12 } . . . . .	41
	{ Deut. v. 16 } . . . . .	
" vi. 4 . . . . .	Prov. iii. 11 . . . . .	200
" vi. 14 . . . . .	{ Isa. xi. 5 } . . . . .	201
	{ " lix. 17 } . . . . .	
" vi. 15 . . . . .	Isa. lii. 7 . . . . .	201
" vi. 17 . . . . .	{ Isa. lix. 17 } . . . . .	201
	{ " xlix. 2 } . . . . .	
Phil. ii. 16 . . . . .	Isa. xlix. 4 . . . . .	201
Col. ii. 3 . . . . .	{ Prov. ii. 4 } . . . . .	201
	{ Job xxviii. 21 } . . . . .	
" iii. 20 . . . . .	{ Exod. xx. 12-17 } . . . . .	48
	{ Deut. v. 16-21 } . . . . .	
1 Thess. ii. 4 . . . . .	Prov. xvii. 3 . . . . .	202
" ii. 10 . . . . .	Gen. ii. 10 . . . . .	202
" iv. 8 . . . . .	Ezek. xxxvi. 27 . . . . .	202
" v. 22 . . . . .	Job i. 1 . . . . .	202
2 Thess. ii. 8 . . . . .	{ Isa. xi. 4 } . . . . .	202
	{ Hos. vi. 5 } . . . . .	
	{ Job iv. 9 } . . . . .	
1 Tim. i. 1 . . . . .	Deut. xxy. 4 . . . . .	173
2 Tim. ii. 19 . . . . .	{ Num. xvi. 5, 26, 27 } . . . . .	203
	{ Isa. lii. 11 } . . . . .	
" iv. 14 . . . . .	Prov. xxiv. 12 . . . . .	44
Heb. i. 5 . . . . .	2 Sam. vii. 14 . . . . .	186
" i. 5 . . . . .	Psa. ii. 7 . . . . .	118
" i. 5 . . . . .	Isa. ii. 7 . . . . .	204
" i. 6 . . . . .	Deut. xxxii. 43 (Sept.) . . . . .	205
" i. 7 . . . . .	Psa. civ. 4 . . . . .	206
" i. 8, 9 . . . . .	Psa. xlv. 7, 8 (6, 7) . . . . .	207
" i. 10-12 . . . . .	Psa. cii. 26-28 . . . . .	200
" i. 13 . . . . .	{ Psa. cx. 1 } . . . . .	61
	{ " viii. 7 (6) } . . . . .	
" ii. 6-8 . . . . .	Psa. viii. 5-7 . . . . .	211
" ii. 12 . . . . .	Psa. xxii. 23 . . . . .	212
" ii. 13 . . . . .	Isa. viii. 17, 18 . . . . .	213
" iii. 2 . . . . .	Num. xii. 7 . . . . .	215
" iii. 7-11 . . . . .	Psa. xcv. 7-11 . . . . .	215
" iv. 3, 5 . . . . .	Psa. xcv. 11 . . . . .	215
" iv. 4 . . . . .	Gen. ii. 2 . . . . .	218
" v. 7 . . . . .	Psa. xcv. 7, 8 . . . . .	215
" v. 5 . . . . .	Psa. ii. 7 . . . . .	118
" v. 6 . . . . .	Psa. cx. 4 . . . . .	219
" vi. 7 . . . . .	Gen. i. 11, 12 . . . . .	220
" vi. 8 . . . . .	Gen. iii. 17, 18 . . . . .	220
" vi. 14 . . . . .	Gen. xxii. 16, 17 . . . . .	220

		1904
Heb. vi. 19 . . . . .	Lev. xvi. 2, 13 . . . . .	221
" vi. 20 . . . . .	Ps. cx. 4. . . . .	219
" vii. 1-3 . . . . .	Gen. xiv. 17-20 . . . . .	221
" vii. 11, 17, 21. . . . .	Ps. cx. 4. . . . .	219
" viii. 5 . . . . .	{ Exod. xxv. 40 } . . . . .	111
	{ " xxvi. 30 } . . . . .	
" viii. 8-12 . . . . .	Jer. xxxi. 31-24 . . . . .	222
" ix. 19, 20 . . . . .	Exod. xxiv. 8 . . . . .	225
" x. 5-7 . . . . .	Ps. xl. 7-9 (6-8) . . . . .	226
" x. 16, 17 . . . . .	Jer. xxxi. 33, 34 . . . . .	222
" x. 30. . . . .	Deut. xxxii. 35 . . . . .	162
" x. 37, 38 . . . . .	Hab. ii. 3, 4 . . . . .	125
" xi. 4 . . . . .	Gen. iv. 4 . . . . .	228
" xi. 5 . . . . .	Gen. v. 24 . . . . .	228
" xi. 12 . . . . .	Gen. xxii. 17 . . . . .	228
" xi. 13 . . . . .	{ Gen. xxiii. 4 } . . . . .	229
	{ Ps. xxxix. 12 } . . . . .	
" xi. 18 . . . . .	Gen. xxi. 12 . . . . .	137
" xi. 18 . . . . .	Gen. xxi. 12 . . . . .	229
" xi. 21 . . . . .	Gen. xlvii. 31 . . . . .	229
" xi. 23 . . . . .	Exod. ii. 2 . . . . .	229
" xii. 5, 6 . . . . .	Prov. iii. 11, 12 . . . . .	229
" xii. 12 . . . . .	Isa. xxxv. 3 . . . . .	230
" xii. 13 . . . . .	Prov. iv. 26 . . . . .	231
" xii. 14 . . . . .	Ps. xxxiv. 15 (14) . . . . .	231
" xii. 15 . . . . .	Deut. xxix. 17 (18) . . . . .	232
" xii. 16 . . . . .	Gen. xxv. 33 . . . . .	232
" xii. 18, 19 . . . . .	{ Deut. iv. 11, 12 } . . . . .	233
	{ Exod. xix. 16 } . . . . .	
" xii. 20 . . . . .	Exod. xix. 13 . . . . .	233
" xii. 21 . . . . .	Deut. ix. 19 . . . . .	233
" xii. 26 . . . . .	Hag. ii. 6 . . . . .	234
" xiii. 5 . . . . .	Deut. xxxi. 6 . . . . .	236
" xiii. 6 . . . . .	Ps. cxviii. 6 . . . . .	237
Jas. i. 10, 11 . . . . .	Isa. xl. 6, 8. . . . .	238
" ii. 8. . . . .	Lev. xix. 18 . . . . .	29
" ii. 11 . . . . .	{ Exod. xx. 13 } . . . . .	28
	{ Deut. v. 17 } . . . . .	
" ii. 11 . . . . .	{ Exod. xx. 14 } . . . . .	28
	{ Deut. v. 18 } . . . . .	
" ii. 11 . . . . .	{ Exod. xx. 12-17 } . . . . .	48
	{ Deut. v. 16-21 } . . . . .	
" ii. 23 . . . . .	Gen. xv. 6 . . . . .	132
" iii. 9 . . . . .	Gen. i. 26 . . . . .	239
" iv. 6 . . . . .	Prov. iii. 34 . . . . .	239
" v. 2. . . . .	Job xiii. 28 . . . . .	240
" v. 3. . . . .	Prov. i. 18 . . . . .	240
" v. 4. . . . .	Isa. v. 9 . . . . .	240
" v. 5. . . . .	{ Jer. xii. 3 } . . . . .	240
	{ " xxv. 34 } . . . . .	



	PAGE
1. 1. 20 . . . . .	Prov. x. 12 . . . . . 240
1 Pet. i. 16 . . . . .	Lev. xi. 44 . . . . . 242
" i. 24, 25 . . . . .	Isa. xl. 6, 8 . . . . . 238
" ii. 3 . . . . .	Ps. xxxiv. 9 (8) . . . . . 242
" ii. 6, 8 . . . . .	{ Isa. xxviii. 16 } " viii. 14 } . . . . . 144
" ii. 7 . . . . .	Ps. cxviii. 22, 23 . . . . . 50
" ii. 8 . . . . .	Isa. viii. 14 . . . . . 58
" . . . . .	{ Deut. xiv. 2 } { Exod. xix. 6 } { Mal. iii. 17 } . . . . . 242
" i. 10 . . . . .	Hos. ii. 25 (23) . . . . . 243
" ii. 11 . . . . .	{ Gen. xxiii. 4 } { Ps. xxxix. 12 } . . . . . 220
" ii. 22 . . . . .	Isa. liii. 9 . . . . . 243
" i. 24 . . . . .	Isa. liii. 4 . . . . . 20
" ii. 24 . . . . .	Isa. liii. 4, 5 . . . . . 243
" i. 6 . . . . .	Prov. iii. 25 . . . . . 244
" ii. 10-12 . . . . .	Ps. xxxiv. 13-17 (12-16) . . . . . 244
" iii. 11 . . . . .	Ps. xxxiv. 15 (14) . . . . . 231
" iii. 14, 15 . . . . .	Isa. viii. 12, 13 . . . . . 245
" iv. 8 . . . . .	Prov. x. 12 . . . . . 240
" iv. 18 . . . . .	Prov. xi. 31 . . . . . 246
" v. 5 . . . . .	Prov. iii. 34 . . . . . 239
" v. 7 . . . . .	Ps. lv. 23 (22) . . . . . 246
2 Pet. i. 17 . . . . .	Isa. xlii. 1 . . . . . 36
" ii. 22 . . . . .	Prov. xxvi. 11 . . . . . 248
" iii. 4 . . . . .	Ps. xc. 4 . . . . . 248
" iii. 12 . . . . .	Isa. xxxiv. 4 . . . . . 248
" iii. 13 . . . . .	{ Isa. lxxv. 17 } " lxxvi. 22 } . . . . . 248
Job. 9 . . . . .	Zech. iii. 2 . . . . . 250
" 14, 15 . . . . .	Enoch i. 9 . . . . . 251
" 23 . . . . .	{ Amos iv. 11 } { Zech. iii. 2 } . . . . . 252
Rev. i. 5 . . . . .	{ Prov. xiv. 5 } { Ps. lxxxix. 38 (37) } . . . . . 253
" i. 5 . . . . .	{ Isa. xli. 2 } { Dan. ii. 47 } . . . . . 253
" i. 6 . . . . .	Exod. xix. 6 . . . . . 253
" i. 7 . . . . .	{ Dan. vii. 13 } { Zech. xii. 10-14 } . . . . . 253
" i. 8 . . . . .	{ Isa. xlii. 6 } " xlviii. 12 } . . . . . 251
" i. 12 . . . . .	{ Exod. xxv. 37 } { Zech. iv. 2 } . . . . . 254
" i. 13 . . . . .	{ Ezek. i. 26 } { Dan. vii. 13 } { Ezek. ix. 2 } { Dan. x. 5 } . . . . . 254

Rev. i. 14 . . . . .	{ Dan. vii. 9 }	254
	{ " x. 6 }	
" i. 15 . . . . .	{ Dan. x. 6 }	254
	{ Ezek. xliii. 2 }	
" i. 16 . . . . .	Isa. xlix. 2 . . . . .	255
" i. 17 . . . . .	{ Isa. xliv. 6 }	255
	{ " xlviii. 12 }	
" ii. 7 . . . . .	Gen. ii. 9 . . . . .	255
" ii. 10 . . . . .	Dan. i. 12, 14 . . . . .	255
" ii. 17 . . . . .	Isa. lxii. 2 . . . . .	255
" ii. 18 . . . . .	{ Dan. vii. 9 }	254
	{ " x. 6 }	
" ii. 23 . . . . .	{ Ps. vii. 10 (9) }	256
	{ " lxii. 13 (12) }	
" ii. 27 . . . . .	Ps. ii. 8, 9 . . . . .	256
" iii. 7 . . . . .	Isa. xxii. 22 . . . . .	257
" iii. 9 . . . . .	{ Isa. xlix. 23 }	257
	{ " lx. 14 }	
" iii. 12 . . . . .	Isa. lxii. 2 . . . . .	255
" iii. 12 . . . . .	Jer. xxiii. 6. . . . .	257
" iii. 14 . . . . .	{ Prov. xiv. 5 }	253
	{ Ps. lxxxix. 38 (37) }	
" iii. 19 . . . . .	Prov. iii. 12 . . . . .	257
" iv. 2 . . . . .	{ Ezek. i. 26 }	257
	{ Dan. vii. 9 }	
" iv. 3 . . . . .	{ Ezek. i. 26 }	257
	{ Dan. x. 6 }	
" iv. 5 . . . . .	{ Exod. xix. 16 }	258
	{ " xxxvii. 23 }	
	{ Zech. iv. 2 }	
	{ Ezek. i. 13 }	
" iv. 6 . . . . .	Ezek. i. 5, 18, 22. . . . .	258
" iv. 7 . . . . .	Ezek. i. 10 . . . . .	258
" iv. 8 . . . . .	Isa. vi. 2, 3. . . . .	258
" iv. 11 . . . . .	{ Ps. lxxii. 18, 19 }	258
	{ Dan. ii. 20 }	
" v. 1 . . . . .	{ Ezek. ii. 9, 10 }	258
	{ Dan. xii. 4 }	
" v. 5 . . . . .	{ Gen. xlix. 9, 10 }	258
	{ Isa. xi. 1, 10 }	
" v. 6 . . . . .	{ Isa. liii. 7 }	259
	{ Zech. iv. 10 }	
" v. 9 . . . . .	Ps. xl. 4 (3) . . . . .	259
" v. 10 . . . . .	Exod. xix. 6 . . . . .	253
" v. 12 . . . . .	Isa. liii. 7 . . . . .	259
" vi. 2, 4, 5, 8 . . . . .	Zech. vi. 2, 3 . . . . .	259
" vi. 8 . . . . .	Ezek. xiv. 21 . . . . .	260
" vi. 10 . . . . .	{ Zech. i. 12 }	260
	{ Deut. xxxii. 43 }	

	PAGE
Rev. vi. 12 . . . . .	{ Joel iv. (iii.) 15, 16 } " " iii. 4 (ii. 31) } . . . . . 260
" vi. 13 . . . . .	Isa. xxxiv. 4 . . . . . 260
" vi. 14 . . . . .	Isa. xxxiv. 4 . . . . . 260
" vi. 15 . . . . .	Isa. ii. 12, 17, 19 . . . . . 260
" vi. 16 . . . . .	Isa. x. 7 . . . . . 261
" vi. 17 . . . . .	{ Zeph. i. 14 } { Ps. lxxvi. 8 (7) } . . . . . 261
" vii. 1 . . . . .	Dan. vii. 2 . . . . . 261
" vii. 2 . . . . .	Ezek. ix. 4 . . . . . 261
" vii. 15 . . . . .	Ezek. xliii. 7 . . . . . 261
" vii. 16 . . . . .	Isa. xlix. 10 . . . . . 261
" vii. 17 . . . . .	{ Isa. xlix. 9, 10 } " xxv. 8 } . . . . . 261
" viii. 3, 4 . . . . .	Ps. cxli. 2 . . . . . 261
" viii. 5 . . . . .	Exod. xix. 16, 18 . . . . . 262
" viii. 7 . . . . .	Exod. ix. 23 . . . . . 262
" viii. 8 . . . . .	Jer. li. 25 . . . . . 262
" viii. 10 . . . . .	{ Isa. xiv. 12 } " xxxiv. 4 } . . . . . 262
" viii. 12 . . . . .	{ Joel iii. 4 (ii. 31) } { Ezek. xxxii. 7 } . . . . . 262
" ix. 1 . . . . .	{ Isa. xiv. 12 } " xxxiv. 4 } . . . . . 262
" ix. 2, 3, 7, 8, 9 . . . . .	{ Exod. x. 12-15 } { Joel i. 6 } " ii. 2, 4, 10 } . . . . . 262
" ix. 6 . . . . .	{ Job iii. 21 } { Jer. viii. 3 } . . . . . 263
" ix. 11 . . . . .	Job xxvi. 6 . . . . . 263
" ix. 20 . . . . .	{ Deut. xxxii. 17 } { Ps. cvi. 36, 37 } " cxv. 4-7 } " cxxxv. 15-17 } . . . . . 263
" x. 1 . . . . .	{ Dan. vii. 13 } { Ezek. i. 28 } . . . . . 263
" x. 4 . . . . .	Dan. xii. 4 . . . . . 263
" x. 2-6 . . . . .	Dan. xii. 7 . . . . . 263
" x. 7 . . . . .	Amos iii. 7 . . . . . 263
" x. 9, 10 . . . . .	{ Ezek. ii. 9, 10 } " iii. 1-3 } . . . . . 264
" xi. 1 . . . . .	Ezek. xl. 3 . . . . . 264
" xi. 2 . . . . .	{ Dan. viii. 13 } " xii. 7 } . . . . . 264
" xi. 4 . . . . .	Zech. iv. . . . . 264
" xi. 5 . . . . .	{ 2 Kings i. 11, 12 } { Num. xvi. 35 } . . . . . 264
" xi. 6 . . . . .	{ 1 Kings xvii. 1 } { Exod. vii-x. } . . . . . 265

Rev. xi. 9 . . . . .	Ps. lxxix. 2 . . . . .	265
" xi. 11 . . . . .	Ezek. xxxvii. 10 . . . . .	265
" xi. 15 . . . . .	{ Ps. ii. 2 Exod. xv. 18 }	265
" xi. 18 . . . . .	Dan. vii. 27 . . . . .	265
" xii. 1 . . . . .	{ Isa. lx. 3 Ps. civ. 2 Song of Songs, vi. 10 Dan. xii. 3 }	265
" xii. 1, 2 . . . . .	Dan. vii. 2, 7 . . . . .	267
" xii. 2 . . . . .	{ Mic. iv. 9, 10 Isa. lxvi. 7 }	266
" xii. 3, 4 . . . . .	{ Dan. vii. 7 " viii. 10 }	266
" xii. 5 . . . . .	Ps. ii. 9 . . . . .	266
" xii. 6, 14 . . . . .	Ezek. xx. 35, 36 . . . . .	266
" xii. 7 . . . . .	Enoch x. . . . .	266
" xii. 10 . . . . .	Zech. iii. 1 . . . . .	266
" xii. 12 . . . . .	{ Ps. xcvi. 11 Isa. xlix. 13 }	266
" xii. 15 . . . . .	Ps. xviii. 5, 17 (4, 16) . . . . .	266
" xiii. 5, 6 . . . . .	{ Dan. vii. 25 " xii. 7 }	267
" xiii. 7 . . . . .	Dan. vii. 21 . . . . .	267
" xiii. 10 . . . . .	Gen. ix. 6 . . . . .	267
" xiv. 2 . . . . .	Ezek. xliii. 2 . . . . .	267
" xiv. 3 . . . . .	Ps. xl. 4 (3) . . . . .	267
" xiv. 5 . . . . .	Zeph. iii. 13 . . . . .	267
" xiv. 8 . . . . .	{ Isa. xxi. 9 Jer. li. 7 }	268
" xiv. 10 . . . . .	{ Ps. lxxv. 9 (8) " xi. 7 (6) Ezek. xxxviii. 22 }	268
" xiv. 14 . . . . .	{ Dan. vii. 13 Ezek. i. 26 }	268
" xiv. 14-19 . . . . .	Joel iv. (iii.) 13 . . . . .	268
" xiv. 20 . . . . .	Isa. lxiii. 3 . . . . .	268
" xv. 2 . . . . .	{ Ezek. i. 22 Enoch xiv. 9, 12, 17, 19 }	268
" xv. 3 . . . . .	{ Deut. xxxii. 4 Ps. cxxxix. 14 Jer. x. 7 }	268
" xv. 4 . . . . .	{ Jer. x. 7 Exod. xv. 11, 16 Isa. lxvi. 23 Deut. xxxii. 43 }	268
" xv. 6 . . . . .	{ Exod. xxviii. 6, 8 Ezek. xlv. 17, 18 }	269
" xvi. 2 . . . . .	Exod. ix. 9 . . . . .	269

	PAGE
Rev. xvi. 3, 4 . . . . .	Exod. vii. 20 . . . . . 269
" xvi. 5, 7 . . . . .	Deut. xxxii. 4, 43 . . . . . 269
" xvi. 8, 9 . . . . .	Isa. xlix. 10 . . . . . 269
" xvi. 10 . . . . .	Exod. x. 22 . . . . . 270
" xvi. 12 . . . . .	{ Jer. l. 38, 41 } . . . . . 270
	{ " li. 27, 28 } . . . . .
" xvi. 14, 16 . . . . .	{ Ezek. xxxviii., xxxix. } . . . . . 270
	{ Jer. li. 27, 28 } . . . . .
" xvi. 19 . . . . .	Ps. lxxv. 9 (8) . . . . . 268
" xvi. 21 . . . . .	Exod. ix. 23 . . . . . 270
" xvii. 1 . . . . .	{ Nah. iii. 4 } . . . . . 270
	{ Jer. li. 13 } . . . . .
" xvii. 2 . . . . .	Jer. li. 7 . . . . . 270
" xvii. 3 . . . . .	Dan. vii. 7 . . . . . 270
" xvii. 14 . . . . .	{ Deut. x. 17 } . . . . . 270
	{ Dan. ii. 47 } . . . . .
" xvii. 16 . . . . .	Jer. l. 42 . . . . . 271
" xviii. 2 . . . . .	{ Isa. xlii. 21, 22 } . . . . . 271
	{ " xxi. 9 } . . . . .
	{ Jer. l. 39 } . . . . .
" xviii. 3 . . . . .	Jer. li. 7 . . . . . 270
" xviii. 4 . . . . .	{ Isa. xlviii. 20 } . . . . . 271
	{ " lii. 11 } . . . . .
" xviii. 5 . . . . .	Jer. li. 9 . . . . . 271
" xviii. 6 . . . . .	{ Ps. cxxxvii. 8 } . . . . . 271
	{ Isa. xl. 2 } . . . . .
" xviii. 7 . . . . .	{ Isa. xlvii. 7, 8 } . . . . . 271
	{ Zeph. ii. 15 } . . . . .
" xviii. 8 . . . . .	Isa. xlvii. 9 . . . . . 271
" xviii. 9 . . . . .	Ezek. xxvi. 16 . . . . . 272
" xviii. 11-19 . . . . .	Ezek. xxvii. . . . . 272
" xviii. 21 . . . . .	Jer. li. 63, 64 . . . . . 272
" xviii. 22, 23 . . . . .	{ Isa. xxiv. 8 } . . . . . 272
	{ Jer. xxv. 10 } . . . . .
" xviii. 24 . . . . .	Jer. li. 49 . . . . . 272
" xix. 1 . . . . .	Ps. cvi. 1 . . . . . 272
" xix. 2 . . . . .	Deut. xxxii. 43 . . . . . 272
" xix. 3 . . . . .	Isa. xxxiv. 10 . . . . . 272
" xix. 5 . . . . .	{ Ps. cxxxv. 1 } . . . . . 273
	{ " cxv. 13 } . . . . .
" xix. 6 . . . . .	{ Ezek. i. 24 } . . . . . 273
	{ " xliii. 2 } . . . . .
	{ Ps. xciii. 1 } . . . . .
" xix. 8 . . . . .	{ Ps. xlv. 14, 15 (13, 14) } . . . . . 273
	{ " cxlii. 9 } . . . . .
" xix. 11 . . . . .	Isa. xi. 5, 4 . . . . . 273
" xix. 12 . . . . .	{ Dan. x. 6 } . . . . . 273
	{ " ii. 17 } . . . . .
" xix. 13 . . . . .	Isa. lxiii. 2, 3 . . . . . 273



Rev. xix. 15 . . . . .	Isa. xlix. 2 . . . . .	255
" xix. 15 . . . . .	{ Isa. xlix. 2 Ps. ii. 9 Isa. lxiii. 3 }	273
" xix. 16 . . . . .	{ Dan. ii. 47 Deut. x. 17 }	274
" xix. 17, 18, 21 . . . . .	Ezek. xxxix. 17, 18 . . . . .	274
" xix. 20 . . . . .	{ Ezek. xxxviii. 22 Ps. xi. 7 (6) }	274
" xx. 2 . . . . .	{ Gen. iii. Enoch xxi. 6 }	274
" xx. 3 . . . . .	Dan. vi. 16, 17 . . . . .	274
" xx. 4 . . . . .	{ Dan. vii. 9, 22, 14, 27 Ezek. ix. 4 }	274
" xx. 6 . . . . .	Exod. xix. 6 . . . . .	274
" xx. 8 . . . . .	Ezek. xxxviii, xxxix. . . . .	275
" xx. 9 . . . . .	2 Kings i. 10 . . . . .	275
" xx. 10 . . . . .	Enoch liv. 6 . . . . .	275
" xx. 11 . . . . .	Dan. ii. 35 . . . . .	275
" xx. 12 . . . . .	{ Dan. vii. 10 " xii. 1 Jer. xvii. 10 Enoch xli. 1 }	275
" xx. 13 . . . . .	Enoch li. 1 . . . . .	275
" xxi. 1 . . . . .	{ Isa. lxxv. 17 " lxxvi. 22 }	276
" xxi. 2 . . . . .	{ Isa. lii. 1 " liv. 5 " lxi. 10 }	276
" xxi. 3 . . . . .	{ Lev. xxvi. 11 Ezek. xliii. 7 Jer. xxxii. 38 }	276
" xxi. 4 . . . . .	{ Isa. xxv. 8 " lxxv. 19 }	276
" xxi. 6 . . . . .	Isa. lv. 1 . . . . .	276
" xxi. 7 . . . . .	2 Sam. vii. 14 . . . . .	276
" xxi. 8 . . . . .	{ Ezek. xxxviii. 22 Ps. xi. 7 (6) }	276
" xxi. 10 . . . . .	Ezek. xl. 2 . . . . .	277
" xxi. 10-21 . . . . .	{ Ezek. xlviii. 15-35 Isa. liv. 11, 12 }	277
" xxi. 23 . . . . .	Isa. lx. 19 . . . . .	277
" xxi. 24, 26 . . . . .	Isa. lx. 11 . . . . .	277
" xxi. 25 . . . . .	Isa. lx. 11, 19, 20 . . . . .	277
" xxi. 27 . . . . .	Isa. lii. 1 . . . . .	277
" xxii. 1 . . . . .	Ezek. xlvii. 1 . . . . .	277
" xxii. 2 . . . . .	Ezek. xlvii. 12 . . . . .	278
" xxii. 3 . . . . .	Zech. xiv. 11 . . . . .	278
" xxii. 5 . . . . .	{ Isa. lx. 20 Dan. vii. 18 }	278

	PAGE
Rev. xxii. 10 . . . . .	Dan. xii. 4 . . . . . 278
" xxii. 12 . . . . .	Isa. xl. 10 . . . . . 278
" xxii. 16 . . . . .	Isa. xi. 1 . . . . . 278
" xxii. 17 . . . . .	Isa. lv. 1 . . . . . 276
" xxii. 18, 19. . . . .	Deut. iv. 2 . . . . . 278

## II. — OLD-TESTAMENT PASSAGES QUOTED.

	PAGE
Gen. i. 11, 12. . . . .	Heb. vi. 7 . . . . . 220
" i. 26 . . . . .	Jas. iii. 9 . . . . . 239
" i. 27 . . . . .	{ Matt. xix. 4 } . . . . . 46
	{ Mark x. 6 } . . . . .
" ii. 2 . . . . .	Heb. iv. 4 . . . . . 218
" ii. 7 . . . . .	I Cor. xv. 45, 47 . . . . . 178
" ii. 9 . . . . .	Rev. ii. 7 . . . . . 255
	{ Matt. xix. 5 } . . . . .
" ii. 24 . . . . .	{ Mark x. 7, 8 } . . . . . 46
	{ I Cor. vi. 10 } . . . . .
	Eph. v. 31 . . . . .
" iii. . . . .	Rev. xx. 2 . . . . . 274
" iii. 17, 18 . . . . .	Heb. vi. 8 . . . . . 220
" v. 2 . . . . .	{ Matt. xix. 4 } . . . . . 46
	{ Mark x. 6 } . . . . .
" ix. 6 . . . . .	Rev. xiii. 10 . . . . . 267
" xii. 1 . . . . .	Acts vii. 3 . . . . . 168
" xii. 2, 3 . . . . .	John viii. 56 . . . . . 86
" xii. 3 . . . . .	{ Acts iii. 25 } . . . . . 163
	{ Gal. iii. 8, 16 } . . . . .
" xii. 3 . . . . .	Gal. iii. 8 . . . . . 160
" xii. 7 . . . . .	Acts vii. 5 . . . . . 168
" xiii. 15 . . . . .	Acts vii. 5 . . . . . 168
" xiv. 17-20 . . . . .	Heb. vii. 1-3 . . . . . 221
" xv. 5 . . . . .	Rom. iv. 18 . . . . . 135
	{ Rom. iv. 3, 9 } . . . . .
" xv. 6 . . . . .	{ Gal. iii. 6 } . . . . . 132
	{ Jas. ii. 23 } . . . . .
" xv. 13, 14 . . . . .	Acts vii. 6, 7 . . . . . 168
" xv. 16 . . . . .	I Thess. ii. 16 . . . . . 262
" xv. 18 . . . . .	Acts vii. 5 . . . . . 168
" xvii. 5 . . . . .	Rom. iv. 17 . . . . . 135
" xvii. 7 . . . . .	John viii. 56 . . . . . 86
" xviii. 10 . . . . .	Rom. ix. 9 . . . . . 137
	{ Matt. xix. 26 } . . . . .
" xviii. 14 . . . . .	{ Mark x. 27 } . . . . . 49
	{ Luke i. 37 } . . . . .

Gen. xviii. 18 . . . . .	Gal. iii. 8 . . . . .	100
" xxi. 10 . . . . .	Gal. iv. 30 . . . . .	104
" xxi. 12 . . . . .	Heb. xi. 18 . . . . .	229
" xxi. 12 . . . . .	{ Rom. ix. 7 } { Heb. xi. 18 }	137
" xxii. 16, 17 . . . . .	Heb. vi. 14 . . . . .	220
" xxii. 18 . . . . .	John viii. 56 . . . . .	86
" xxii. 18 . . . . .	{ Acts iii. 25 } { Gal. iii. 8, 16 }	103
" xxiii. 4 . . . . .	{ Heb. xi. 13 } { 1 Pet. ii. 11 }	229
" xxv. 23 . . . . .	Rom. ix. 12 . . . . .	138
" xxv. 33 . . . . .	Heb. xii. 16 . . . . .	232
" xxvi. 4 . . . . .	{ Acts iii. 25 } { Gal. iii. 8, 16 }	103
" xxviii. 12 . . . . .	John i. 51 . . . . .	82
" xxxvii. 11, 28 . . . . .	Acts vii. 9 . . . . .	109
" xxxix. 3 . . . . .	Acts vii. 10 . . . . .	109
" xli. 40, 41 . . . . .	Acts vii. 10 . . . . .	109
" xli. 54 . . . . .	Acts vii. 11 . . . . .	109
" xlv. 1, 16 . . . . .	Acts vii. 13 . . . . .	109
" xlvi. 27 . . . . .	Acts vii. 14 . . . . .	109
" xlvii. 31 . . . . .	Heb. xi. 21 . . . . .	229
" xlix. 9, 10 . . . . .	Rev. v. 5 . . . . .	258
" l. 13 . . . . .	Acts vii. 15, 16 . . . . .	110
Exod. i. 7, 8, 10, 11, 17 . . . . .	Acts vii. 17-19 . . . . .	110
" ii. 2 . . . . .	Heb. xi. 23 . . . . .	229
" ii. 2, 5-10 . . . . .	Acts vii. 20, 21 . . . . .	110
" ii. 11-15 . . . . .	Acts vii. 23-29, 35 . . . . .	110
" iii. 2 . . . . .	Acts vii. 30 . . . . .	111
" iii. 3-5, 7-10 . . . . .	Acts vii. 31, 33, 34 . . . . .	111
" iii. 6 . . . . .	Acts vii. 32 . . . . .	111
" iii. 6, 15 . . . . .	{ Matt. xxii. 32 } { Mark xii. 26 } { Acts vii. 32 }	59
" iii. 12 . . . . .	Acts vii. 7 . . . . .	108
" vii.-x. . . . .	Rev. xi. 6 . . . . .	265
" vii. 20 . . . . .	Rev. xvi. 3, 4 . . . . .	269
" ix. 9 . . . . .	Rev. xvi. 2 . . . . .	269
" ix. 16 . . . . .	Rom. ix. 17 . . . . .	139
" ix. 23 . . . . .	Rev. viii. 7 . . . . .	262
" ix. 23 . . . . .	Rev. xvi. 21 . . . . .	270
" x. 12-15 . . . . .	Rev. ix. 2, 3, 7, 8, 9 . . . . .	262
" x. 22 . . . . .	Rev. xvi. 10 . . . . .	270
" xii. 46 . . . . .	John xix. 36 . . . . .	91
" xiii. 2, 12 . . . . .	Luke ii. 23, 24 . . . . .	77
" xv. 11, 16 . . . . .	Rev. xv. 4 . . . . .	268
" xv. 18 . . . . .	Rev. xi. 15 . . . . .	265
" xvi. 18 . . . . .	2 Cor. viii. 15 . . . . .	187

		INDEX
Exod. xix. 6 . . . . .	1 Pet. ii. 9 . . . . .	242
" xix. 9 . . . . .	{ Rev. i. 6 } . . . . .	253
" xix. 9 . . . . .	{ " v. 10 } . . . . .	
" xix. 9 . . . . .	Rev. xx. 6 . . . . .	274
" xix. 13 . . . . .	Heb. xii. 20 . . . . .	233
" xix. 16 . . . . .	Heb. xii. 19 . . . . .	233
" xix. 16 . . . . .	Rev. iv. 5 . . . . .	258
" xix. 16, 18 . . . . .	Rev. viii. 5 . . . . .	202
" xx. 7 . . . . .	{ Matt. v. 33 } . . . . .	29
" xx. 7 . . . . .	{ " xix. 18 } . . . . .	
" xx. 12 . . . . .	{ Matt. xv. 4 } . . . . .	41
" xx. 12 . . . . .	{ " xix. 19 } . . . . .	
" xx. 12 . . . . .	{ Mark vii. 10 } . . . . .	
" xx. 12 . . . . .	{ " x. 19 } . . . . .	
" xx. 12 . . . . .	{ Luke xviii. 20 } . . . . .	
" xx. 12 . . . . .	{ Eph. vi. 2, 3 } . . . . .	
" xx. 12-17 . . . . .	{ Matt. xix. 18, 19 } . . . . .	48
" xx. 12-17 . . . . .	{ Mark x. 19 } . . . . .	
" xx. 12-17 . . . . .	{ Luke xviii. 20 } . . . . .	
" xx. 12-17 . . . . .	{ Rom. vii. 7 } . . . . .	
" xx. 12-17 . . . . .	{ " xiii. 9 } . . . . .	
" xx. 12-17 . . . . .	{ Eph. vi. 1-3 } . . . . .	
" xx. 12-17 . . . . .	{ Col. iii. 20 } . . . . .	
" xx. 12-17 . . . . .	{ Jas. ii. 11 } . . . . .	
" xx. 13 . . . . .	{ Matt. v. 21 } . . . . .	28
" xx. 13 . . . . .	{ " xix. 18 } . . . . .	
" xx. 13 . . . . .	{ Mark x. 19 } . . . . .	
" xx. 13 . . . . .	{ Luke xviii. 20 } . . . . .	
" xx. 13 . . . . .	{ Rom. xiii. 9 } . . . . .	
" xx. 13 . . . . .	{ Jas. ii. 11 } . . . . .	
" xx. 14 . . . . .	{ Matt. v. 27 } . . . . .	28
" xx. 14 . . . . .	{ " xix. 18 } . . . . .	
" xx. 14 . . . . .	{ Mark x. 19 } . . . . .	
" xx. 14 . . . . .	{ Luke xviii. 20 } . . . . .	
" xx. 14 . . . . .	{ Rom. xiii. 9 } . . . . .	
" xx. 14 . . . . .	{ Jas. ii. 11 } . . . . .	
" xxi. 17 . . . . .	{ Matt. xv. 4 } . . . . .	41
" xxi. 17 . . . . .	{ Mark vii. 10 } . . . . .	
" xxi. 24 . . . . .	Matt. v. 38 . . . . .	29
" xx. 11 . . . . .	{ Acts xiv. 15 } . . . . .	120
" xx. 11 . . . . .	{ " xvii. 24 } . . . . .	
" xxii. 27 . . . . .	Acts xxiii. 5 . . . . .	124
" xxiv. 8 . . . . .	Heb. ix. 19, 20 . . . . .	225
" xxiv. 12 . . . . .	2 Cor. iii. 3 . . . . .	182
" xxv. 37 . . . . .	Rev. i. 12 . . . . .	254
" xxv. 40 . . . . .	{ Acts vii. 44 } . . . . .	111
" xxv. 40 . . . . .	{ Heb. viii. 5 } . . . . .	
" xxvi. 30 . . . . .	{ Acts vii. 40 } . . . . .	111
" xxvi. 30 . . . . .	{ Heb. viii. 5 } . . . . .	

Exod. xxviii. 6, 8 . . . . .	Rev. xv. 6 . . . . .	269
“ xxxii. 1, 23 . . . . .	Acts vii. 40 . . . . .	111
“ xxxii. 6 . . . . .	1 Cor. x. 7 . . . . .	174
“ xxxiii. 19 . . . . .	Rom. ix. 15 . . . . .	115
“ xxxiv. 29-35 . . . . .	2 Cor. iii. 12-18 . . . . .	182
“ xxxvii. 23 . . . . .	Rev. iv. 5 . . . . .	258
Lev. xi. 44 . . . . .	1 Pet. i. 16 . . . . .	242
“ xii. 8 . . . . .	Luke ii. 23, 24 . . . . .	77
“ xvi. 2, 13 . . . . .	Heb. vi. 19 . . . . .	221
“ xviii. 5 . . . . .	{ Rom. x. 5 } . . . . .	147
	{ Gal. iii. 12 } . . . . .	
“ xix. 12 . . . . .	{ Matt. v. 33 } . . . . .	29
	{ “ xix. 18 } . . . . .	
	{ Matt. v. 43 } . . . . .	
	{ “ xix. 19 } . . . . .	
	{ “ xxii. 39 } . . . . .	
“ xix. 18 . . . . .	{ Mark xii. 31 } . . . . .	29
	{ Luke x. 27 } . . . . .	
	{ Rom. xiii. 9 } . . . . .	
	{ Gal. v. 14 } . . . . .	
	{ Jas. ii. 8 } . . . . .	
“ xix. 18 . . . . .	{ Matt. xix. 19 } . . . . .	48
	{ Rom. xiii. 9 } . . . . .	
“ xxiv. 20 . . . . .	Matt. v. 38 . . . . .	29
“ xxvi. 11 . . . . .	Rev. xxi. 3 . . . . .	276
“ xxvi. 11, 12 . . . . .	2 Cor. vi. 16 . . . . .	184
Num. ix. 12 . . . . .	John xix. 36 . . . . .	91
“ xii. 7 . . . . .	Heb. iii. 2 . . . . .	215
“ xvi. 5, 26, 27 . . . . .	2 Tim. ii. 19 . . . . .	203
“ xvi. 35 . . . . .	Rev. xi. 5 . . . . .	264
“ xxx. 2 . . . . .	{ Matt. v. 33 } . . . . .	29
	{ “ xix. 18 } . . . . .	
Deut. i. 31 . . . . .	Acts xiii. 18 . . . . .	117
“ iv. 2 . . . . .	Rev. xxii. 18, 19 . . . . .	278
“ iv. 11, 12 . . . . .	Heb. xii. 18, 19 . . . . .	233
	{ Matt. xv. 4 } . . . . .	
	{ “ xix. 19 } . . . . .	
“ v. 16 . . . . .	{ Mark vii. 10 } . . . . .	41
	{ “ x. 19 } . . . . .	
	{ Luke xviii. 20 } . . . . .	
	{ Eph. vi. 2, 3 } . . . . .	
	{ Matt. xix. 18, 19 } . . . . .	
	{ Mark x. 19 } . . . . .	
	{ Luke xviii. 20 } . . . . .	
“ v. 16-21 . . . . .	{ Rom. vii. 7 } . . . . .	48
	{ “ xiii. 9 } . . . . .	
	{ Eph. vi. 1-3 } . . . . .	
	{ Col. iii. 20 } . . . . .	
	{ Jas. ii. 11 } . . . . .	



	Matt. v. 21	
	" xix. 18	
Deut. v. 17 . . . . .	Mark x. 19	28
	Luke xviii. 20	
	Rom. xiii. 9	
	Jas. ii. 11	
	Matt. v. 27	
	" xix. 18	
" v. 18 . . . . .	Mark x. 19	28
	Luke xviii. 20	
	Rom. xiii. 9	
	Jas. ii. 11	
	Matt. xxii. 37	
" vi. 4, 5 . . . . .	Mark xii. 29, 30	60
	Luke x. 27	
" vi. 13 . . . . .	Matt. iv. 10	22
	Luke iv. 8	
" vi. 16 . . . . .	Matt. iv. 7	21
	Luke iv. 12	
" vii. 1 . . . . .	Acts xiii. 19	117
" vii. 19 . . . . .	Acts xiii. 17	117
" viii. 3 . . . . .	Matt. iv. 4	19
	Luke iv. 4	
" ix. 19 . . . . .	Heb. xii. 21	233
" x. 17 . . . . .	Rev. xvii. 14	270
" x. 17 . . . . .	Rev. xix. 16	274
" x. 22 . . . . .	Acts vii. 14	109
" xiv. 2 . . . . .	1 Pet. ii. 9	242
" xviii. 15 . . . . .	Acts vii. 37	101, 111
	Matt. xviii. 16	
" xix. 15 . . . . .	John viii. 17	45
	2 Cor. xiii. 1	
" xix. 21 . . . . .	Matt. v. 38	29
" xxi. 23 . . . . .	Gal. iii. 13	192
" xxiii. 21 . . . . .	Matt. v. 33	29
	" xix. 18	
" xxiv. 1 . . . . .	Matt. v. 31	28
" xxiv. 1 . . . . .	Matt. xix. 7	47
	Mark x. 4	
" xxv. 4 . . . . .	1 Cor. ix. 9	173
	1 Tim. v. 18	
	Matt. xxii. 24	
" xxv. 5, 6 . . . . .	Mark xii. 19	58
	Luke xx. 28	
" xxvii. 26 . . . . .	Gal. iii. 10	191
" xxix. 3 (4) . . . . .	Rom. xi. 8	155
" xxix. 17 (18) . . . . .	Heb. xii. 15	232
" xxx. 12-14 . . . . .	Rom. x. 6-8	147
" xxxi. 5 . . . . .	Heb. xiii. 5	236

	PAGE
Deut. xxxii. 4 . . . . . { Rev. xv. 3 . . . . . } 265	
“ xxxii. 17 . . . . . { “ xvi. 5, 7 } . . . . . } 265	
“ xxxii. 17 . . . . . Rev. ix. 20 . . . . .	263
“ xxxii. 17 . . . . . 1 Cor. x. 20 . . . . .	174
“ xxxii. 21 . . . . . 1 Cor. x. 22 . . . . .	175
“ xxxii. 21 . . . . . Rom. x. 19 . . . . .	151
“ xxxii. 35 . . . . . { Rom. xii. 19 } . . . . .	162
“ xxxii. 35 . . . . . { Heb. x. 30 } . . . . .	162
“ xxxii. 43 . . . . . Rom. xv. 10 . . . . .	165
“ xxxii. 43 (Sept.) . . . . . Heb. i. 6 . . . . .	215
“ xxxii. 43 . . . . . Rev. vi. 10 . . . . .	265
“ xxxii. 43 . . . . . { Rev. xv. 4 } . . . . .	268, 269
“ xxxii. 43 . . . . . { “ xvi. 5, 7 } . . . . .	268, 269
“ xxxii. 43 . . . . . Rev. xix. 2 . . . . .	272
Josh. vii. 13 . . . . . 1 Cor. v. 13 . . . . .	173
“ xxiv. 32 . . . . . Acts vii. 15, 16 . . . . .	116
1 Sam. i. 11 . . . . . Luke i. 48 . . . . .	76
“ ii. 1 . . . . . Luke i. 46, 47 . . . . .	76
“ ii. 2 . . . . . Luke i. 49 . . . . .	76
“ ii. 4 . . . . . Luke i. 51 . . . . .	76
“ ii. 5 . . . . . Luke i. 53 . . . . .	76
“ ii. 7, 8 . . . . . Luke i. 52 . . . . .	76
“ xiii. 14 . . . . . Acts xiii. 22 . . . . .	117
2 Sam. vii. . . . . Acts xiii. 22 . . . . .	117
“ vii. 12, 13 . . . . . John vii. 42 . . . . .	86
“ vii. 12, 13 . . . . . Acts ii. 30 . . . . .	101
“ vii. 14 . . . . . Rev. xxi. 7 . . . . .	276
“ vii. 14 . . . . . { 2 Cor. vi. 18 } . . . . .	186
“ vii. 14 . . . . . { Heb. i. 5 } . . . . .	186
“ xxii. 3 . . . . . Luke i. 69 . . . . .	76
“ xxii. 4 . . . . . Luke i. 71 . . . . .	76
“ xxii. 50 . . . . . Rom. xv. 9 . . . . .	165
1 Kings viii. 17-20 . . . . . Acts vii. 46, 47 . . . . .	112
“ xvii. 1 . . . . . Rev. xi. 6 . . . . .	265
“ xix. 14, 18 . . . . . Rom. xi. 3, 4 . . . . .	153
2 Kings i. 10 . . . . . Rev. xx. 9 . . . . .	275
“ i. 11, 12 . . . . . Rev. xi. 5 . . . . .	264
Job i. 1 . . . . . 1 Thess. v. 22 . . . . .	202
“ iii. 21 . . . . . Rev. ix. 6 . . . . .	263
“ iv. 9 . . . . . 2 Thess. ii. 8 . . . . .	222
“ v. 13 . . . . . 1 Cor. iii. 19 . . . . .	172
“ xiii. 28 . . . . . Jas. v. 2 . . . . .	241
“ xxvi. 6 . . . . . Rev. ix. 11 . . . . .	263
“ xxviii. 21 . . . . . Col. ii. 3 . . . . .	211
“ xli. 3 . . . . . Rom. xi. 35 . . . . .	117
Ps. ii. 1, 2 . . . . . Acts iv. 25, 26 . . . . .	106
“ ii. 2 . . . . . Rev. xi. 15 . . . . .	265
“ ii. 7 . . . . . { Acts xiii. 33 } . . . . .	118
“ ii. 7 . . . . . { Heb. i. 5 } . . . . .	118
“ ii. 7 . . . . . { “ v. 5 } . . . . .	118

	PAGE
Ps. ii. 7 . . . . .	Heb. i. 5 . . . . . 204
" ii. 8, 9 . . . . .	Rev. ii. 27 . . . . . 256
" ii. 9 . . . . .	Rev. xii. 5 . . . . . 266
" ii. 9 . . . . .	Rev. xix. 15 . . . . . 273
" iv. 5 (4) . . . . .	Eph. iv. 26 . . . . . 198
" v. 10 (9) . . . . .	Rom. iii. 13 . . . . . 130
" vi. 10 (10) . . . . .	Rom. vi. 23 . . . . . 256
" viii. 3 . . . . .	Matt. xxi. 16 . . . . . 54
" viii. 5-7 . . . . .	Heb. ii. 6-8 . . . . . 211
	{ Matt. xxii. 44
	{ Mark xii. 36
" viii. 7 (6) . . . . .	{ Luke xx. 42, 43
	{ Acts ii. 34, 35
	{ 1 Cor. xv. 25, 27
	{ Heb. i. 13
" x. 7 (10) . . . . .	1 Cor. xv. 25, 27 . . . . . 177
" xi. 7 (10) . . . . .	{ Rev. xiv. 10
	{ " xiv. 20
	{ " xxi. 8
" xiv. 2, 3 . . . . .	Rom. iii. 10-12 . . . . . 130
" xiv. 8-11 . . . . .	Acts ii. 25-28, 31 . . . . . 90
" xv. 10 . . . . .	Acts xiii. 35 . . . . . 99, 118
" xviii. 3 . . . . .	Luke i. 69 . . . . . 76
" xviii. 4 . . . . .	Luke i. 71 . . . . . 76
" xviii. 5, 17 (4, 16) . . . . .	Rev. xii. 15 . . . . . 266
" xviii. 26 (25) . . . . .	Matt. v. 7 . . . . . 27
" xxi. 3, 10 . . . . .	Rom. xv. 9 . . . . . 165
" xix. 5 (4) . . . . .	Rom. x. 18 . . . . . 151
" xxii. 2 (1) . . . . .	{ Matt. xxvii. 46
	{ Mark xv. 34 }
" xxii. 19 (18) . . . . .	John xix. 24 . . . . . 90
" xxii. 23 . . . . .	Heb. ii. 12 . . . . . 212
" xxx. 1 . . . . .	1 Cor. x. 20 . . . . . 175
" xxiv. 3-5 . . . . .	Matt. v. 8 . . . . . 27
" xxxi. 6 (5) . . . . .	Luke xxiii. 46 . . . . . 81
" xxxii. 1, 2 . . . . .	Rom. iv. 7, 8 . . . . . 131
" xxxiv. 9 (8) . . . . .	1 Pet. ii. 3 . . . . . 242
" xxxiv. 13-17 (12-16) . . . . .	1 Pet. iii. 10-12 . . . . . 244
" xxxiv. 15 (14) . . . . .	{ Heb. xii. 14 }
	{ 1 Pet. iii. 11 }
" xxxiv. 21 . . . . .	John xix. 36 . . . . . 91
" xxxvi. 2 (1) . . . . .	Rom. iii. 18 . . . . . 131
" xxxvii. 11 . . . . .	Matt. v. 5 . . . . . 26
" xxxix. 12 . . . . .	{ Heb. xi. 13 }
	{ 1 Pet. ii. 11 }
" xl. 8 (13) . . . . .	Rev. v. 9 . . . . . 250
" xl. 7-9 (6-8) . . . . .	Heb. x. 5-7 . . . . . 226
" xli. 10 (9) . . . . .	John xiii. 18 . . . . . 89

Ps. xlii. 6 (5) . . . . .	{ Matt. xxvi. 38 } { Mark xiv. 34 }	67
" xlii. 7 (6) . . . . .	John xii. 27 . . . . .	88
" xliv. 4 (3) . . . . .	Rev. xiv. 3 . . . . .	267
" xliv. 23 (22) . . . . .	Rom. viii. 36 . . . . .	136
" xlv. 7, 8 (6, 7) . . . . .	Heb. i. 8, 9 . . . . .	207
" xlv. 14, 15 (13, 14) . . . . .	Rev. xix. 8 . . . . .	273
" li. 6 (4) . . . . .	Rom. iii. 4 . . . . .	129
" lv. 23 (22) . . . . .	1 Pet. v. 7 . . . . .	246
" lxii. 13 (12) . . . . .	Rev. ii. 23 . . . . .	256
" lxix. 5 (4) . . . . .	John xv. 25 . . . . .	90
" lxix. 10 (9) . . . . .	Rom. xv. 3 . . . . .	164
" lxix. 10 (9) . . . . .	John ii. 17 . . . . .	82
" lxix. 23, 24 (22, 23) . . . . .	Rom. xi. 9, 10 . . . . .	156
" lxix. 26 (25) . . . . .	Acts i. 20 . . . . .	95
" lxxii. 18, 19 . . . . .	{ Rev. iv. 11 } " v. 12 }	258
" lxxv. 9 (8) . . . . .	{ Rev. xiv. 10 } " xvi. 19 }	268
" lxxvi. 8 (7) . . . . .	Rev. vi. 17 . . . . .	261
" lxxviii. 2 . . . . .	Matt. xiii. 35 . . . . .	39
" lxxviii. 19 (18) . . . . .	Eph. iv. 8 . . . . .	196
" lxxviii. 24 . . . . .	John vi. 31 . . . . .	83
" lxxix. 2 . . . . .	Rev. xi. 9 . . . . .	265
" lxxxii. 6 . . . . .	John x. 34 . . . . .	87
" lxxxix. 21 (20), 19-37 (18-36) . . . . .	Acts xiii. 22 . . . . .	117
" lxxxix. 38 (37) . . . . .	{ Rev. i. 5 } " iii. 14 }	253
" xc. 4 . . . . .	2 Pet. iii. 8 . . . . .	248
" xci. 11 . . . . .	{ Matt. iv. 6 } { Luke iv. 10, 11 }	20
" xciii. 1 . . . . .	Rev. xix. 6 . . . . .	273
" xciv. 11 . . . . .	1 Cor. iii. 20 . . . . .	172
" xciv. 14 . . . . .	Rom. xi. 2 . . . . .	153
" xc. 7-11 . . . . .	Heb. iii. 7-11 . . . . .	215
" xc. 7, 8 . . . . .	Heb. iv. 7 . . . . .	215
" xc. 11 . . . . .	Heb. iv. 3, 5 . . . . .	215
" xcvi. 11 . . . . .	Rev. xii. 12 . . . . .	266
" xcvi. 13 . . . . .	Acts xvii. 31 . . . . .	123
" xcvi. 9 . . . . .	Acts xvii. 31 . . . . .	123
" cii. 26-28 . . . . .	Heb. i. 10-12 . . . . .	209
" ciii. 17 . . . . .	Luke i. 50 . . . . .	76
" civ. 4 . . . . .	Heb. i. 7 . . . . .	206
" civ. 2 . . . . .	Rev. xii. 1 . . . . .	265
" cvi. 1 . . . . .	Rev. xix. 1 . . . . .	272
" cvi. 10 . . . . .	Luke i. 71 . . . . .	76
" cvi. 36, 37 . . . . .	Rev. ix. 20 . . . . .	263
" cvi. 48 . . . . .	Luke i. 68 . . . . .	76
" cix. 8 . . . . .	Acts i. 20 . . . . .	95

	Matt. xxii. 44	
	Mark xii. 36	
Is. vi. 1 . . . . .	Luke xx. 42, 43	61
	Acts ii. 34, 35	
	1 Cor. xv. 25, 27	
	Heb. i. 13	
	Heb. v. 6	
" vi. 4 . . . . .	" vi. 20	219
	" vii. 11, 17, 21	
" cxii. 9 . . . . .	2 Cor. ix. 9 . . . . .	188
" cxiii. 7, 8 . . . . .	Luke i. 52 . . . . .	70
" cxv. 4-7 . . . . .	Rev. ix. 20 . . . . .	203
" cxv. 13 . . . . .	Rev. xix. 5 . . . . .	273
" cxvi. 10 . . . . .	2 Cor. iv. 13 . . . . .	183
" cxvii. 1 . . . . .	Rom. xv. 11 . . . . .	106
" cxviii. 6 . . . . .	Heb. xiii. 6 . . . . .	237
	Matt. xxi. 42	
	Mark xii. 10, 11	
" cxviii. 22, 23 . . . . .	Luke xx. 17	56
	Acts vi. 11	
	1 Pet. ii. 7	
	Matt. xxi. 9	
	" xxiii. 38	
" cxviii. 26 . . . . .	Mark xi. 9	52
	Luke xix. 38	
	John xii. 13	
" cxxii. 9 . . . . .	Rev. xix. 8 . . . . .	273
" cxxxv. 17 . . . . .	Luke i. 60 . . . . .	70
" cxxxv. 1 . . . . .	Rev. xix. 5 . . . . .	273
" cxxxv. 13-17 . . . . .	Rev. ix. 20 . . . . .	203
" cxxxvi. 7 . . . . .	Rev. xviii. 6 . . . . .	271
" cxxxix. 14 . . . . .	Rev. xv. 3 . . . . .	208
" cxl. 4 (3) . . . . .	Rom. iii. 13 . . . . .	130
" cxli. 2 . . . . .	Rev. viii. 3, 4 . . . . .	201
" cxliii. 2 . . . . .	Rom. iii. 20 . . . . .	131
Prov. i. 18 . . . . .	Jas. v. 3 . . . . .	242
" ii. 4 . . . . .	Gal. ii. 3 . . . . .	201
" iii. 4 . . . . .	{ Rom. xii. 17 }	
	{ 2 Cor. viii. 21 }	101
" iii. 11 . . . . .	Eph. vi. 4 . . . . .	200
" iii. 11, 12 . . . . .	Heb. xii. 5, 6 . . . . .	220
" iii. 12 . . . . .	Rev. iii. 19 . . . . .	237
" iii. 25 . . . . .	1 Pet. iii. 6 . . . . .	244
" iii. 34 . . . . .	{ Jas. iv. 6 }	
	{ 1 Pet. v. 5 }	277
" iv. 26 . . . . .	Heb. xii. 13 . . . . .	231
" x. 12 . . . . .	{ Jas. v. 20 }	
	{ 1 Pet. iv. 8 }	210
" xi. 17 . . . . .	Matt. v. 7 . . . . .	27



Prov. xi. 31 . . . . .	1 Pet. iv. 18 . . . . .	210
" xii. 15 . . . . .	Rom. xii. 16 . . . . .	161
" xiv. 5 . . . . .	Rev. i. 5 . . . . .	253
	" iii. 14 . . . . .	
" xvii. 3 . . . . .	1 Thess. ii. 4 . . . . .	202
" xviii. 4 . . . . .	John vii. 38 . . . . .	85
" xxii. 9 . . . . .	2 Cor. ix. 7 . . . . .	188
" xxiv. 12 . . . . .	{ Matt. xvi. 27 }	
	{ Rom. ii. 6 }	
	{ 2 Tim. iv. 14 }	44
" xxv. 21, 22 . . . . .	Rom. xii. 20 . . . . .	162
" xxvi. 11 . . . . .	2 Pet. ii. 22 . . . . .	218
" xxvi. 12 . . . . .	Rom. xii. 16 . . . . .	161
Eccles. vii. 20 . . . . .	Rom. iii. 10 . . . . .	130
" xii. 2 . . . . .	{ Matt. xxiv. 29 }	
	{ Mark xiii. 24 }	
	{ Luke xxi. 25, 26 }	65
Song of Songs vi. 10 . . . . .	Rev. xii. 1 . . . . .	265
Isa. i. 9 . . . . .	Rom. ix. 29 . . . . .	144
" ii. 12, 17, 19. . . . .	Rev. vi. 15 . . . . .	260
" v. 1, 2 . . . . .	{ Matt. xxi. 33 }	
	{ Mark xii. 2 }	
	{ Luke xx. 9 }	55
" v. 9. . . . .	Jas. v. 4 . . . . .	210
" vi. 2, 3 . . . . .	Rev. iv. 8 . . . . .	258
" vi. 9, 10 . . . . .	{ Matt. xiii. 14, 15 }	
	{ Mark iv. 12 }	
	{ " viii. 18 }	
	{ Luke viii. 10 }	
	{ John ix. 39 }	
	{ " xii. 40 }	
	{ Acts xxviii. 26, 27 }	37
" vii. 14. . . . .	Matt. i. 23 . . . . .	1
" viii. 12, 13 . . . . .	1 Pet. iii. 14, 15 . . . . .	245
" viii. 14 . . . . .	{ Matt. xxi. 44 }	
	{ Luke xx. 18 }	
	{ 1 Pet. ii. 8 }	58
" viii. 14 . . . . .	{ Rom. ix. 33 }	
	{ " x. 11 }	
	{ 1 Pet. ii. 6, 8 }	144
" viii. 17, 18 . . . . .	Heb. ii. 13 . . . . .	213
" viii. 23, ix. 1 (ix. 1, 2) . . . . .	{ Matt. iv. 15, 16 }	
	{ Luke i. 79 }	23
" ix. 1 (2) . . . . .	Luke i. 79 . . . . .	77
" x. 22, 23 . . . . .	Rom. ix. 27, 28 . . . . .	142
" xi. 1 . . . . .	John vii. 42 . . . . .	86
" xi. 1 . . . . .	Rev. xxii. 16 . . . . .	278
" xi. 1, 10 . . . . .	Rev. v. 5 . . . . .	238
" xi. 4 . . . . .	2 Thess. ii. 8 . . . . .	222

Isa. xi. 5 . . . . .	Eph. vi. 14 . . . . .	201
" xi. 5, 4 . . . . .	Rev. xix. 11 . . . . .	273
" xi. 10 . . . . .	Rom. xv. 12 . . . . .	167
" xiii. 21, 22 . . . . .	Rev. xviii. 2 . . . . .	271
" xiv. 12 . . . . .	{ Rev. viii. 10 } . . . . .	262
	{ " ix. 1 } . . . . .	
" xiv. 13-15 . . . . .	{ Matt. xi. 23 } . . . . .	33
	{ Luke x. 25 } . . . . .	
" xxi. 9 . . . . .	{ Rev. xiv. 8 } . . . . .	208
	{ " xviii. 2 } . . . . .	
" xxii. 13 . . . . .	1 Cor. xv. 32 . . . . .	177
" xxii. 22 . . . . .	Rev. iii. 7 . . . . .	257
" xxiv. 8 . . . . .	Rev. xviii. 22, 23 . . . . .	272
" xxv. 8 . . . . .	1 Cor. xv. 54 . . . . .	179
" xxv. 8 . . . . .	Rev. vii. 17 . . . . .	201
" xxv. 8 . . . . .	Rev. xxi. 4 . . . . .	270
" xxvi. 19 . . . . .	Eph. v. 14 . . . . .	199
" xxvii. 9 . . . . .	Rom. xi. 26, 27 . . . . .	158
" xxviii. 11, 12 . . . . .	1 Cor. xiv. 21 . . . . .	175
" xxviii. 16 . . . . .	{ Rom. ix. 33 } . . . . .	144
	{ " x. 11 } . . . . .	
	{ 1 Pet. ii. 6, 8 } . . . . .	
" xxix. 10 . . . . .	Rom. xi. 8 . . . . .	155
" xxix. 13 . . . . .	{ Matt. xv. 8, 9 } . . . . .	42
	{ Mark vii. 6, 7 } . . . . .	
" xxix. 14 . . . . .	1 Cor. i. 19 . . . . .	160
" xxxiv. 4 . . . . .	2 Pet. iii. 12 . . . . .	248
" xxxiv. 4 . . . . .	Rev. vi. 13, 14 . . . . .	266
" xxxiv. 4 . . . . .	{ Rev. viii. 10 } . . . . .	262
	{ " ix. 1 } . . . . .	
" xxxiv. 10 . . . . .	Rev. xix. 3 . . . . .	272
" xxxv. 3 . . . . .	Heb. xii. 12 . . . . .	230
" xl.-lxvi. . . . .	Luke i. 68 . . . . .	70
" xl. 2 . . . . .	Rev. xviii. 6 . . . . .	271
" xl. 3 . . . . .	{ Matt. iii. 3 } . . . . .	16
	{ Mark i. 3 } . . . . .	
	{ John i. 23 } . . . . .	
" xl. 3-5 . . . . .	Luke iii. 4-6 . . . . .	16
" xl. 6, 8 . . . . .	{ Jas. i. 10, 11 } . . . . .	238
	{ 1 Pet. i. 24, 25 } . . . . .	
" xl. 10 . . . . .	Rev. xvii. 12 . . . . .	278
" xl. 13 . . . . .	{ Rom. xi. 34 } . . . . .	151
	{ 1 Cor. ii. 16 } . . . . .	
" xli. 2 . . . . .	Rev. i. 5 . . . . .	253
" xli. 8-14 . . . . .	Luke i. 54 . . . . .	70
" xlii. 1 . . . . .	{ Matt. iii. 17 } . . . . .	30
	{ " xvii. 5 } . . . . .	
	{ 2 Pet. i. 17 } . . . . .	
" xlii. 1-4 . . . . .	Matt. xii. 18-21 . . . . .	34

Isa. xlv. 6 . . . . .	Rev. i. 8, 17 . . . . .	254
" xlv. 23 . . . . .	Rom. xiv. 11 . . . . .	163
" xlvii. 7, 8 . . . . .	Rev. xviii. 7 . . . . .	271
" xlvii. 9 . . . . .	Rev. xviii. 8 . . . . .	271
" xlviii. 12 . . . . .	Rev. i. 8, 17 . . . . .	254
" xlviii. 20 . . . . .	Rev. xviii. 4 . . . . .	271
" xlix. 2 . . . . .	Eph. vi. 17 . . . . .	201
" xlix. 2 . . . . .	Rev. xix. 15 . . . . .	273
" xlix. 2 . . . . .	{ Rev. i. 16 {	255
	{ " xix. 15 }	
" xlix. 4 . . . . .	Phil. ii. 16 . . . . .	201
" xlix. 6 . . . . .	Acts xiii. 47 . . . . .	119
" xlix. 8 . . . . .	2 Cor. vi. 2 . . . . .	184
" xlix. 9, 10 . . . . .	Rev. vii. 17 . . . . .	261
" xlix. 10 . . . . .	Rev. vii. 16 . . . . .	261
" xlix. 10 . . . . .	Rev. xvi. 8, 9 . . . . .	260
" xlix. 13 . . . . .	Rev. xii. 12 . . . . .	266
" xlix. 23 . . . . .	Rev. iii. 9 . . . . .	257
" l. 8, 9 . . . . .	Rom. viii. 33 . . . . .	136
" li. 8 . . . . .	Luke i. 50 . . . . .	76
" lii. 1 . . . . .	Rev. xxi. 2 . . . . .	276
" lii. 1 . . . . .	Rev. xxi. 27 . . . . .	277
" lii. 5 . . . . .	Rom. ii. 24 . . . . .	128
" lii. 7 . . . . .	Rom. x. 15 . . . . .	149
" lii. 7 . . . . .	Eph. vi. 15 . . . . .	201
" lii. 11 . . . . .	2 Tim. ii. 19 . . . . .	203
" lii. 11 . . . . .	Rev. xviii. 4 . . . . .	271
" lii. 11, 12 . . . . .	2 Cor. vi. 17 . . . . .	185
" lii. 15 . . . . .	Rom. xv. 21 . . . . .	168
" liii. 1 . . . . .	{ John xii. 38 {	88
	{ Rom. x. 16 }	
" liii. 4 . . . . .	{ Matt. viii. 17 {	29
	{ John i. 29 }	
	{ 1 Pet. ii. 24 }	
" liii. 4, 5 . . . . .	1 Pet. ii. 24 . . . . .	243
" liii. 7 . . . . .	Rev. v. 6, 12 . . . . .	250
" liii. 7, 8 . . . . .	Acts viii. 32, 33 . . . . .	115
" liii. 9 . . . . .	1 Pet. ii. 22 . . . . .	243
" liii. 12 . . . . .	Luke xxii. 37 . . . . .	80
" liii. 12, 6 . . . . .	Rom. iv. 25 . . . . .	135
" liv. 1 . . . . .	Gal. iv. 27 . . . . .	103
" liv. 5 . . . . .	Rev. xxi. 2 . . . . .	276
" liv. 11, 12 . . . . .	Rev. xxi. 10-21 . . . . .	277
" liv. 13 . . . . .	John vi. 45 . . . . .	84
" lv. . . . .	{ Matt. v. 6 {	27
	{ Luke vi. 21 }	
" lv. 1 . . . . .	{ Rev. xxi. 6 {	27
	{ " xxii. 17 }	
" lv. 3 . . . . .	Acts xiii. 34 . . . . .	118

		PAGE
Isa. lv. 10 . . . . .	2 Cor. ix. 10 . . . . .	189
" lvi. 7 . . . . .	{ Matt. xxi. 13 } . . . . .	53
	{ Mark xi. 17 } . . . . .	
	{ Luke xix. 46 } . . . . .	
" lvii. 19 . . . . .	Eph. ii. 13, 17 . . . . .	196
" lix. 7, 8 . . . . .	Rom. iii. 15-17 . . . . .	131
" lix. 17 . . . . .	Eph. vi. 14, 17 . . . . .	201
" lix. 20, 21 . . . . .	Rom. xi. 26, 27 . . . . .	158
" lx. 1 . . . . .	Eph. v. 14 . . . . .	199
" lx. 3 . . . . .	Rev. xii. 1 . . . . .	265
" lx. 11 . . . . .	Rev. xxi. 24, 26 . . . . .	277
" lx. 13 . . . . .	Rev. iii. 9 . . . . .	257
" lx. 19 . . . . .	Rev. xxi. 21 . . . . .	277
" lx. 11, 19, 20 . . . . .	Rev. xxi. 23 . . . . .	277
" lx. 20 . . . . .	Rev. xxii. 5 . . . . .	278
" lxi. 1, 2 . . . . .	Luke iv. 18, 19 . . . . .	77
" lxi. 2 . . . . .	{ Matt. v. 4 } . . . . .	26
	{ Luke vi. 21 } . . . . .	
" lxi. 10 . . . . .	Rev. xxi. 2 . . . . .	276
" lxii. 2 . . . . .	{ Rev. ii. 17 } . . . . .	255
	{ " iii. 12 } . . . . .	
" lxiii. 2, 3 . . . . .	Rev. xiii. 13, 15 . . . . .	273
" lxiii. 3 . . . . .	Rev. xiv. 20 . . . . .	268
" lxiv. 3 (4) . . . . .	1 Cor. ii. 9 . . . . .	171
" lxv. 1, 2 . . . . .	Rom. x. 20, 21 . . . . .	152
" lxv. 17 . . . . .	2 Pet. iii. 13 . . . . .	248
" lxv. 17 . . . . .	Rev. xxi. 1 . . . . .	276
" lxv. 19 . . . . .	Rev. xxi. 4 . . . . .	276
" lxvi. 1, 2 . . . . .	Acts vii. 49, 50 . . . . .	114
" lxvi. 7 . . . . .	Rev. xii. 2 . . . . .	266
" lxvi. 22 . . . . .	2 Pet. iii. 13 . . . . .	249
" lxvi. 23 . . . . .	Rev. xxi. 1 . . . . .	276
" lxvi. 23 . . . . .	Rev. xv. 4 . . . . .	268
" lxvi. 24 . . . . .	Mark ix. 48 . . . . .	74
	{ Matt. xxi. 13 } . . . . .	53
	{ Mark xi. 17 } . . . . .	
	{ Luke xix. 46 } . . . . .	
" lviii. 5 . . . . .	Rev. ix. 6 . . . . .	263
" ix. 22, 23 (23, 24) . . . . .	{ 1 Cor. i. 31 } . . . . .	170
	{ 2 Cor. x. 17 } . . . . .	
" x. 7 . . . . .	Rev. xv. 3, 4 . . . . .	268
" xii. 3 . . . . .	Jas. v. 5 . . . . .	247
" xvii. 10 . . . . .	Rev. xx. 12 . . . . .	275
" xviii. 3-6 . . . . .	Rom. ix. 20-22 . . . . .	140
" xxiii. 5 . . . . .	John vii. 42 . . . . .	86
" xxiii. 6 . . . . .	Rev. iii. 12 . . . . .	257
" xxv. 10 . . . . .	Rev. xvii. 22, 23 . . . . .	272
" xxv. 34 . . . . .	Jas. v. 5 . . . . .	247
" xxvi. 13 . . . . .	Matt. ii. 18 . . . . .	10

Jer. xxxi. 31-34 . . . . .	Heb. viii. 8-12 . . . . .	222
" xxxi. 33, 34 . . . . .	Heb. x. 16, 17 . . . . .	222
" xxxi. 33 . . . . .	2 Cor. iii. 3 . . . . .	182
" xxxii. 38 . . . . .	Rev. xxi. 3 . . . . .	276
" xxxiii. 15 . . . . .	John vii. 42 . . . . .	86
" l. 38, 41 . . . . .	Rev. xvi. 12 . . . . .	271
" l. 39 . . . . .	Rev. xviii. 2 . . . . .	271
" l. 42 . . . . .	Rev. xvii. 16 . . . . .	271
" li. 7 . . . . .	Rev. xiv. 8 . . . . .	268
" li. 7 . . . . .	{ Rev. xvii. 2 } { " xviii. 3 } . . . . .	271
" li. 9 . . . . .	Rev. xviii. 5 . . . . .	271
" li. 13 . . . . .	Rev. xvii. 1 . . . . .	270
" li. 25 . . . . .	Rev. viii. 8 . . . . .	262
" li. 27, 28 . . . . .	Rev. xvi. 12, 14, 16 . . . . .	270
" li. 49 . . . . .	Rev. xviii. 24 . . . . .	272
" li. 63, 64 . . . . .	Rev. xviii. 21 . . . . .	272
Ezek. i. 5 . . . . .	Rev. iv. 6 . . . . .	258
" i. 10 . . . . .	Rev. iv. 7 . . . . .	258
" i. 13 . . . . .	Rev. iv. 5 . . . . .	258
" i. 18 . . . . .	Rev. iv. 5 . . . . .	258
" i. 22 . . . . .	Rev. iv. 6 . . . . .	258
" i. 22 . . . . .	Rev. xv. 2 . . . . .	268
" i. 24 . . . . .	Rev. xix. 6 . . . . .	273
" i. 26 . . . . .	Rev. i. 13 . . . . .	254
" i. 26 . . . . .	Rev. iv. 2, 3 . . . . .	257
" i. 26 . . . . .	Rev. xiv. 14 . . . . .	268
" i. 28 . . . . .	Rev. x. 1 . . . . .	263
" ii. 9, 10 . . . . .	Rev. v. 1 . . . . .	258
" ii. 9, 10 . . . . .	Rev. x. 9, 10 . . . . .	264
" iii. 1-3 . . . . .	Rev. x. 9, 10 . . . . .	264
" ix. 2 . . . . .	Rev. i. 13 . . . . .	254
" ix. 4 . . . . .	Rev. vii. 3 . . . . .	261
" ix. 4 . . . . .	Rev. xx. 4 . . . . .	274
" xiv. 21 . . . . .	Rev. vi. 8 . . . . .	260
" xx. 35, 36 . . . . .	Rev. xii. 6, 14 . . . . .	266
" xxvi. 16 . . . . .	Rev. xviii. 9 . . . . .	272
" xxvii. . . . .	Rev. xviii. 11-19 . . . . .	272
" xxxii. 7 . . . . .	Rev. viii. 12 . . . . .	262
" xxxvi. 27 . . . . .	1 Thess. iv. 8 . . . . .	202
" xxxvii. 10 . . . . .	Rev. xi. 11 . . . . .	268
" xxxvii. 24, 25 . . . . .	John vii. 42 . . . . .	86
" xxxvii. 27 . . . . .	2 Cor. vi. 16 . . . . .	184
" xxxviii. 22 . . . . .	{ Rev. xiv. 10 } { " xix. 20 } { " xxi. 8 } . . . . .	268
" xxxviii. . . . .	Rev. xvi. 14, 16 . . . . .	270
" xxxviii. . . . .	Rev. xx. 8 . . . . .	275
" xxxix. 17, 18 . . . . .	Rev. xix. 17, 18, 21 . . . . .	274



	PAGE
Ezek. xxxix. . . . .	Rev. xvi. 14, 15 . . . . . 270
" . . . . .	Rev. xx. 8 . . . . . 275
" xl. 2 . . . . .	Rev. xxi. 16 . . . . . 277
" xl. 3 . . . . .	Rev. xxi. 1 . . . . . 284
" xliii. 2 . . . . .	Rev. i. 15 . . . . . 285
" xliii. 2 . . . . .	Rev. xvi. 2 . . . . . 287
" . . . . .	Rev. xix. 6 . . . . . 273
" xliii. 7 . . . . .	Rev. vii. 15 . . . . . 261
" xliii. 7 . . . . .	Rev. xxi. 3 . . . . . 276
" xlv. 17, 18 . . . . .	Rev. xv. 6 . . . . . 290
" xlvii. 1 . . . . .	Rev. xxii. 1 . . . . . 277
" xlvii. 12 . . . . .	Rev. xxii. 2 . . . . . 278
" xlviii. 15-35 . . . . .	Rev. xxi. 10-21 . . . . . 277
Dan. i. 12, 14 . . . . .	Rev. ii. 10 . . . . . 255
" . . . . .	{ Rev. iv. 11 } . . . . . 258
" . . . . .	{ " v. 12 } . . . . .
" . . . . .	Rev. xx. 11 . . . . . 275
" ii. 47 . . . . .	Rev. i. 5 . . . . . 253
" ii. 47 . . . . .	Rev. xvii. 14 . . . . . 270
" ii. 47 . . . . .	Rev. xix. 16 . . . . . 274
" iv. 9 . . . . .	{ Matt. xiii. 32 } . . . . . 30
" . . . . .	{ Mark iv. 32 } . . . . .
" . . . . .	{ Luke xiii. 19 } . . . . .
" vi. 16, 17 . . . . .	Rev. xx. 3 . . . . . 274
" vii. 2 . . . . .	Rev. vii. 1 . . . . . 261
" . . . . .	Rev. xiii. 1, 2 . . . . . 267
" vii. 7 . . . . .	Rev. xii. 3, 4 . . . . . 260
" vii. 7 . . . . .	Rev. xvii. 3 . . . . . 270
" vii. 9, 22, 14, 27 . . . . .	Rev. xx. 4 . . . . . 274
" vii. 9 . . . . .	{ Rev. i. 14 } . . . . . 254
" . . . . .	{ " ii. 18 } . . . . .
" . . . . .	Rev. iv. 2 . . . . . 257
" vii. 10 . . . . .	Rev. v. 11 . . . . . 250
" vii. 10 . . . . .	Rev. xx. 12 . . . . . 275
" . . . . .	Matt. xxiv. 30 . . . . .
" . . . . .	Mark xiii. 26 . . . . .
" . . . . .	Luke xxi. 27 . . . . . 60
" . . . . .	Matt. xxvi. 64 . . . . .
" . . . . .	Mark xiv. 62 . . . . .
" . . . . .	Luke xxii. 69 . . . . .
" vii. 13 . . . . .	Rev. i. 7 . . . . . 253
" . . . . .	Rev. i. 13 . . . . . 254
" . . . . .	Rev. x. 1 . . . . . 263
" vii. 13 . . . . .	Rev. xiv. 14 . . . . . 268
" vii. 18 . . . . .	Rev. xxii. 5 . . . . . 278
" . . . . .	Rev. xiii. 7 . . . . . 267
" vii. 25 . . . . .	Rev. xiii. 5, 6 . . . . . 267
" . . . . .	Rev. xi. 18 . . . . . 265

Dan. viii. 10 . . . . .	{	Matt. xxiv. 29	}	65
		Mark xiii. 24		
		Luke xxi. 25, 26		
" viii. 10 . . . . .		Rev. xii. 3, 4 . . . . .		206
" viii. 13 . . . . .		Rev. xi. 2 . . . . .		204
" ix. 27 . . . . .	{	Matt. xxiv. 15	}	64
		Mark xiii. 14		
		Luke xxi. 20		
" x. 5 . . . . .		Rev. i. 13 . . . . .		254
" x. 6 . . . . .	{	Rev. i. 14, 15	}	254
		" ii. 18		
" x. 6 . . . . .		Rev. iv. 3 . . . . .		257
" x. 6 . . . . .		Rev. xix. 12 . . . . .		273
" xii. 1 . . . . .	{	Matt. xxiv. 21	}	65
		Mark xiii. 19		
		Luke xxi. 22		
" xii. 1 . . . . .		Rev. xx. 12 . . . . .		275
" xii. 3 . . . . .		Rev. xii. 1 . . . . .		205
" xii. 4 . . . . .		Rev. v. 1 . . . . .		258
" xii. 4 . . . . .		Rev. x. 4 . . . . .		263
" xii. 4 . . . . .		Rev. xxii. 10 . . . . .		278
" xii. 7 . . . . .	{	Rev. x. 2-6	}	263
		" xi. 2		
		" xiii. 5		
Hos. ii. 25 (23) . . . . .		1 Pet. ii. 10 . . . . .		243
" ii. 25, 1 (ii. 23, i. 10) . . . . .		Rom. ix. 25, 26 . . . . .		140
" vi. 5 . . . . .		2 Thess. ii. 8 . . . . .		202
" vi. 6 . . . . .	{	Matt. ix. 13	}	31
		" xii. 7		
" x. 8 . . . . .		Rev. vi. 16 . . . . .		261
" x. 12 . . . . .		2 Cor. ix. 10 . . . . .		189
" xi. 1 . . . . .		Matt. ii. 15 . . . . .		8
" xiii. 14 . . . . .		1 Cor. xv. 55 . . . . .		180
Joel i. 6 . . . . .		Rev. ix. 2, 3, 7, 8, 9 . . . . .		202
" ii. 2, 4, 10 . . . . .		Rev. ix. 2, 3, 7, 8, 9 . . . . .		202
" iii. 1-5 (ii. 28-32) . . . . .		Acts ii. 17-21 . . . . .		00
" iii. 4 (ii. 31) . . . . .		Rev. vi. 12 . . . . .		200
" iii. 4 (ii. 31) . . . . .		Rev. viii. 12 . . . . .		202
" iii. 5 (ii. 32) . . . . .		Rom. x. 13 . . . . .		00
" iv. (iii.) 13 . . . . .		Rev. xiv. 14-19 . . . . .		268
" iv. (iii.) 15, 16 . . . . .		Rev. vi. 12 . . . . .		260
" iv. 16 . . . . .	{	Matt. xxiv. 29	}	65
		Mark xiii. 24		
		Luke xxi. 25, 26		
Amos iii. 7 . . . . .		Rev. x. 7 . . . . .		203
" iv. 11 . . . . .		Jude 23 . . . . .		252
" v. 25-27 . . . . .		Acts vii. 42, 43 . . . . .		112
" ix. 11, 12 . . . . .		Acts xv. 16, 17 . . . . .		121
Mic. iv. 9, 10 . . . . .		Rev. xii. 2 . . . . .		200

	PAGE
Matt. v. 1 (2) . . . . .	4
" v. 1 (2) . . . . .	86
" x. 6 . . . . .	{ Mark xiii. 12 } 80
" . . . . .	{ Luke xii. 53 } 270
Nah. iii. 4 . . . . .	Rev. xvii. 1
Hab. i. 5 . . . . .	Acts xiii. 41
" . . . . .	{ Rom. i. 27 } 125
" . . . . .	{ Gal. iii. 11 } { Heb. x. 37, 38 }
Zeph. i. 14 . . . . .	Rev. vi. 17 . . . . .
" ii. 15 . . . . .	Rev. xviii. 7 . . . . .
" iii. 13 . . . . .	Rev. xiv. 5 . . . . .
Hag. ii. 0 . . . . .	Heb. xii. 26 . . . . .
Zech. i. 12 . . . . .	Rev. vi. 10 . . . . .
" ii. 1 . . . . .	Rev. xii. 10 . . . . .
" iii. 2 . . . . .	Jude 9 . . . . .
" iii. 2 . . . . .	Jude 23 . . . . .
" iv. . . . .	Rev. xi. 4 . . . . .
" iv. 2 . . . . .	Rev. i. 12 . . . . .
" v. 2 . . . . .	Rev. iii. 5 . . . . .
" iv. 10 . . . . .	Rev. vi. 6 . . . . .
" vi. 2, 3 . . . . .	Rev. vi. 2, 4, 5, 8 . . . . .
" viii. 16 . . . . .	Eph. iv. 25 . . . . .
" ix. 9 . . . . .	{ Matt. xxi. 5 } 50
" . . . . .	{ John xii. 14, 15 }
" xi. 13 . . . . .	Matt. xxvii. 9, 10 . . . . .
" xii. 10 . . . . .	John xix. 37 . . . . .
" xii. 10-14 . . . . .	Rev. i. 7 . . . . .
" xiii. 7 . . . . .	{ Matt. xxvi. 31 } 66
" . . . . .	{ Mark xiv. 27 }
" xiv. 11 . . . . .	Rev. xxii. 3 . . . . .
Mal. i. 2, 3 . . . . .	Rom. ix. 13 . . . . .
" . . . . .	Matt. xi. 10 . . . . .
" iii. 1 . . . . .	Mark i. 2 . . . . .
" . . . . .	Luke i. 76 . . . . .
" . . . . .	{ " vii. 27 }
" iii. 1 . . . . .	Luke i. 76 . . . . .
" iii. 1, 2, 24 (iii. 1, iv. 5, 6) . . . . .	Luke i. 17 . . . . .
" iii. 17 . . . . .	1 Pet. ii. 9 . . . . .
" iii. 20 (iv. 2) . . . . .	Luke i. 78 . . . . .
Enoch i. 9 . . . . .	Jude 14, 15 . . . . .
" x. . . . .	Rev. xii. 7 . . . . .
" xiv. 9, 12, 17, 19 . . . . .	Rev. xv. 2 . . . . .
" xxi. 6 . . . . .	Rev. xx. 2 . . . . .
" xli. 1 . . . . .	Rev. xx. 12 . . . . .
" li. 1 . . . . .	Rev. xx. 13 . . . . .
" liv. 6 . . . . .	Rev. xx. 10 . . . . .

## III. — TEXTS REFERRED TO.

	PAGE		PAGE
Gen. i. 2 . . . . .	149	Exod. xxxiv. 7 . . . . .	13
" i. 2 . . . . .	266	" xxxvi. 14 . . . . .	207
" i. 26-28 . . . . .	211	" xxxviii. 3 . . . . .	207
" ii. 7 . . . . .	207	Lev. i. 9 . . . . .	229
" ii. 7 . . . . .	265	" xvii. 4 . . . . .	102
" ii. 17 . . . . .	180	" xviii. 5 . . . . .	102
" iv. 10, 25 . . . . .	106	" xviii. 29 . . . . .	102
" iv. 26 . . . . .	98	" xix. 13 . . . . .	48
" iv. 2 . . . . .	87	" xxvi. 42 . . . . .	209
" vi. 16 . . . . .	207	Num. x. 3 . . . . .	107
" viii. 2 . . . . .	149	" xvii. 3 . . . . .	207
" x. 2 . . . . .	275	Deut. i. 34, 35, 36-39 . . . . .	218
" xiv. . . . .	220	" iii. 3 . . . . .	144
" xvi. . . . .	194	" vi. 1-9 . . . . .	227
" xvi. 5, 6 . . . . .	195	" vii. 6 . . . . .	243
" xvi. 11 . . . . .	2	" xiv. 2 . . . . .	243
" xvii. 5 . . . . .	255	" xxiv. 14 . . . . .	48
" xvii. 14 . . . . .	102	" xxviii. 58 . . . . .	191, 192
" xviii. 18 . . . . .	103	" xxix. 19 (20) . . . . .	271
" xviii. 20, 21 . . . . .	271	" xxix. 20 (21) . . . . .	191, 192
" xxi. . . . .	194	" xxxii. 4 . . . . .	127
" xxii. . . . .	133	" xxxiii. 29 . . . . .	51
" xxv. 1-4 . . . . .	135	" xxxiii. 29 . . . . .	255
" xxviii. 8 . . . . .	59	" xxxiv. . . . .	251
" xxviii. 14 . . . . .	103	Josh. x. 1 . . . . .	222
" xxxii. 28 . . . . .	255	Judg. i. 5 . . . . .	222
" xli. 17 . . . . .	184	" xiii. 5, 7 . . . . .	14
" xlii. 26 . . . . .	109	" xvii. 4 . . . . .	207
" xlviii. 20 . . . . .	104	1 Sam. xiii. 1 . . . . .	117
Exod. xiii. 17 . . . . .	183	2 Sam. ii. 26 . . . . .	179
" xv. 9 (Sept.) . . . . .	198	" v. 2 . . . . .	5
" xvi. 4, 15 . . . . .	83	" vi. . . . .	62
" xvii. 1-7 . . . . .	22	" vii. 2, 3, 13 . . . . .	112
" xvii. 1-7 . . . . .	216	" vii. 8 . . . . .	187
" xvii. 12 . . . . .	127	" vii. 14 . . . . .	204
" xix. 5 . . . . .	243	" vii. 16 . . . . .	118
" xx. 4 . . . . .	149	" viii. 18 . . . . .	220
" xxi. 16, 17 (Sept.) . . . . .	42	" xii. 29 . . . . .	63
" xxii. 27 . . . . .	208	1 Kings i. 5, 8 . . . . .	222
" xxii. 28 . . . . .	87	" iv. 5 . . . . .	220
" xxvi. 31 . . . . .	207	" vi. 1 . . . . .	117
" xxx. 25, 35 . . . . .	207	" xiv. 26 . . . . .	69
" xxxii. 7 . . . . .	184	" xviii. 8 . . . . .	107
" xxxii. 32 . . . . .	256	2 Kings viii. 20-22 . . . . .	122
" xxxiii. 2 . . . . .	33	" xvi. 2 . . . . .	2

	1000		1000
2 Kings xvi. 8 . . . . .	69	I <sup>s</sup> . lxxxv. 11 (10) . . . . .	28
" xvii. 30 . . . . .	113	" xcvii. 7 . . . . .	225
" xviii. 2 . . . . .	2	" cvi. 31 . . . . .	132
" xviii. 15 . . . . .	69	" cviii. 26 . . . . .	149
" xix. 35 . . . . .	25	" cx. 3 . . . . .	92
" xxiv. 13 . . . . .	99	" cx. . . . .	124
Esth. ix. 17, 18, 22 . . . . .	207	" cx. 1 . . . . .	66
Job i. 6 . . . . .	87	" cxvi. 11 . . . . .	138
" xxxvi. 7 . . . . .	170	" cxviii. 10-12, 18, 21 . . . . .	57
" xli. 8 . . . . .	271	" cxviii. 25 . . . . .	52
I <sup>s</sup> . . . . .	63, 219	" cxix. 161 . . . . .	90
" ii. 6 . . . . .	107	Prov. iii. 16 . . . . .	100
" ii. 9 . . . . .	140	" xii. 20 . . . . .	28
" ix. 18 (17) . . . . .	100	" xii. 22 . . . . .	127
" xv. . . . .	27	" xvi. 2 . . . . .	100
" xvi. . . . .	124	" xvi. 3 . . . . .	247
" xvii. 3 . . . . .	132	" xvi. 27 . . . . .	228
" xviii. 2 (1) . . . . .	141	Eccles. v. 4 . . . . .	20
" xviii. 21-25 (20-24) . . . . .	132	I <sup>s</sup> a. i. 11-14 . . . . .	44
" xviii. 35 . . . . .	220	" i. 11, 16, 17 . . . . .	227
" xviii. . . . .	261	" i. 24 . . . . .	11
" xxix. 1 . . . . .	55, 205	" ii. 2 . . . . .	97
" xxxi. 24 (23) . . . . .	13	" iv. 3 . . . . .	236
" xxxv. 8 . . . . .	137	" vi. 13 . . . . .	144
" xxxv. 19 . . . . .	90	" vii. 3 . . . . .	2, 214
" xxxvi. . . . .	64	" vii. 1-ix. 6 (7) . . . . .	2, 213
" xxxvii. 5 . . . . .	247	" vii.-ix. . . . .	24
" xxxvii. 9, 18, 22, 29, 34 . . . . .	27	" viii. 1-4, 18 . . . . .	2
" xxxvii. 39, 40 . . . . .	133	" viii. 3 . . . . .	3
" xl. 5 (4) . . . . .	133	" viii. 3, 4 . . . . .	214
" xli. 2 (1) . . . . .	133	" ix. 5 (6) . . . . .	25, 107
" xli. 11 (10) . . . . .	89	" ix. 6 (7) . . . . .	200, 218
" xlv. . . . .	219	" ix. 21 . . . . .	14
" xlv. 7 (6) . . . . .	87	" x. 20-22 . . . . .	14
" l. 9-15 . . . . .	227	" x. . . . .	14
" liii. 3, 4 . . . . .	127	" x. 5-xii. 6 . . . . .	143
" lv. 23 (22) . . . . .	69	" xi. . . . .	13, 178, 204
" lv. 24 (23) . . . . .	100, 18	" xi. 1 . . . . .	14
" lxviii. 18 (17) . . . . .	250	" xi. 15 . . . . .	276
" lxviii. 32, 33 (31, 32) . . . . .	107	" xii. 2 . . . . .	55
" lxviii. 35 (34) . . . . .	55	" xxv. 8 . . . . .	36
" lxix. 23-29 (22-28) . . . . .	83	" xxviii. 7 . . . . .	176
" lxix. 29 (28) . . . . .	250	" xxviii. 16 . . . . .	57
" lxix. 33 (32) . . . . .	20	" xxviii. 22 . . . . .	143
" lxxii. . . . .	219	" xxix. 19 . . . . .	20
" lxxii. 3, 7 . . . . .	28	" xxxiv. 13 . . . . .	271
" lxxii. 17 . . . . .	104	" xxxviii. 10-19 . . . . .	179
" lxxvii. 8 (7) . . . . .	452	" xxxviii. 18, 19 . . . . .	100
" lxxxii. 6 . . . . .	200	" xl. 3 . . . . .	32, 32



	Page.		Page.
Isa. xl.	36	Jer. xxix.	11
" xl.-liii.	36	" xxix. 14 (Sept.)	174
" xl.-lxvi.	18	" xxxi. 6.	14
" xli. 1	26	" xxxi. 7.	106
" xli. 8	133	" xxxi. 31-34	277
" xli. 8, 9	9	" xxxiii. 15	14
" xli. 8-29	36	" xxxiii. 16	277
" xlii.	124	Lam. ii. 2	274
" xlii. 1-4	178	" iii.	10
" xlii. 6	13, 120, 124	" iii. 31	133
" xlii. 15	207	Ezek. iii. 21	162
" xlii. 23	205	" xlviii. 35	276
" xlv.	13	Dan. vii. 25-27	28
" xlv. 17	218	" ix. 27	265
" xlvi. 2	26	" xii. 1	286
" xlvi. 6	207	Hos. i. 4.	244
" xlix.	13, 124	" ii. 1 (i. 1c)	143
" xlix. 1-6	178	" ii. 25 (23)	255
" xlix. 6	13	" viii. 4.	267
" xlix. 8	120	" viii. 8.	147
" li. 17	268	" viii. 12	8
" liii.	91, 124	" ix. 10	8
" liii. 1	16	" xi. 1	274
" lv.	124	Joel iii. 1, 2 (ii. 28, 29)	224
" lv. 1	85	" iii. 4 (ii. 31)	33
" lvii. 15	218	" iii. (ii. 28-32)	63, 85
" lviii. 6	79	Amos iii. 6.	38
" lviii. 11	85	" ix. 11	6
" lx. 1	200	Jon. i. 2	271
" lxi. 1, 2	81	Mic. iv. 1	97
" lxi. 1-3	26	" iv., v.	6
" lxii. 4	255	" v. 3 (4)	5
" lxv. 15	255	" v.	12
" lxv. 16	104	Ihab. ii. 14	175
" lxv. 20	100, 179	" iii. 6	218
Jer. iii. 5	179	Hag. ii. 21	224
" iv. 2	104	Zech. i. 8	259
" vii. 3-11	227	" ii. 5 (1)	274
" vii. 22, 23	224	" iv. 2	259
" xi. 20	256	" ix.	13
" xvii. 5-8	133	" xi. 7, 8, 15-17	67
" xvii. 10	256	" xii. 1-9	92, 93
" xviii. 2	70, 71	" xiii. 7-9	68
" xix.	71	Mal. ii. 17	32
" xxiii. 5	14	" iii. 1	10, 127
" xxiii. 6	255	" iii. 1-5	32
" xxv. 14	256	" iii. 18	33
" xxv. 15	268	" iii. 19 (iv. 1)	33
" xxvi. 3	11	" iii. 23 (iv. 5)	33

	PAGE		PAGE
1 Macc. xiii. 42 . . . . .	63	Acts xiii. 15 . . . . .	80
" xiv. 41 . . . . .	63	" xiii. 20, 21 . . . . .	117
1 Macc. xviii. 13 . . . . .	274	" xiii. 23 . . . . .	118
" xxi. 7 . . . . .	274	" xvii. 28 . . . . .	123
" lxxxvi. 1, 3 . . . . .	262	" xxvi. 22, 23 . . . . .	124
Matt. ii. 23 . . . . .	12	Rom. iv. 4 . . . . .	139
" v. 3 . . . . .	26, 78	" iv. 6 . . . . .	135
" v. 9 . . . . .	28	" v. 12-21 . . . . .	178
" v. 10 . . . . .	28	" ix. 25, 26, 33 . . . . .	200
" v. 21 . . . . .	28	" ix. 33 . . . . .	149
" v. 21-48 . . . . .	48	" xii. 3 . . . . .	168
" v. 32 . . . . .	29	" xii. 8 . . . . .	188
" v. 32 . . . . .	23	" xiv. 11 . . . . .	200
" xi. 3 . . . . .	127	1 Cor. xii. 27 . . . . .	250
" xi. 4, 5 . . . . .	80	" xiv. 21 . . . . .	149, 200
" xix. 3 . . . . .	48	" xv. 54 . . . . .	36
" xix. 9 . . . . .	48	" xv. 55 . . . . .	149
" xix. 42 . . . . .	127	2 Cor. xi. 3 . . . . .	274
" xxvi. 38 . . . . .	88	Gal. iii. 16 . . . . .	87
" xxvi. 73 . . . . .	15	Eph. i. 20, 22 . . . . .	62
" xxvii. 35 . . . . .	91	" iv. 9 . . . . .	140
" xxvii. 46 . . . . .	81	" iv. 10 . . . . .	62
Mark ix. 44, 46 . . . . .	74	" iv. 12 . . . . .	256
" x. 2 . . . . .	48	" iv. 25-32 . . . . .	48
" x. 11, 12 . . . . .	48	Col. i. 18 . . . . .	250
" xii. 32, 33 . . . . .	60	" iii. 5-9 . . . . .	48
" xv. 24 . . . . .	91	1 Thess. iv. 15-17 . . . . .	128
" [xv. 28] . . . . .	81	2 Thess. ii. 1 . . . . .	127
" xv. 34 . . . . .	81, 88	Heb. i. 6 . . . . .	227
" xvi. 20 . . . . .	62	" i. 9 . . . . .	212
1 Macc. vi. 20 . . . . .	26, 78	" i. 14 . . . . .	207
" vi. 22 . . . . .	28	" iii. 1-6 . . . . .	230
" vii. 22 . . . . .	80	" iii. 12 . . . . .	127
" xvii. 29, 31 . . . . .	124	" ix. 1-12 . . . . .	224
" xxii. 69 . . . . .	62	" x. 1-14 . . . . .	227
" xxiii. 34 . . . . .	91	" x. 9 . . . . .	227
" xxiii. 46 . . . . .	73	" x. 10 . . . . .	227
John i. 27 . . . . .	118	" x. 22 . . . . .	127
" i. 29 . . . . .	91	" x. 36-39 . . . . .	217
" i. 46 . . . . .	16	" xi. . . . .	127
" ii. 24, 25 . . . . .	89	" xii. 25 . . . . .	235
" vi. 70, 71 . . . . .	89	" xii. 27, 28 . . . . .	235
" vii. 42 . . . . .	7	Jas. ii. 22 . . . . .	133
" vii. 52 . . . . .	16	" iv. 5 . . . . .	239
" viii. 56 . . . . .	91	" v. 17 . . . . .	265
" x. 34, 35 . . . . .	208	1 Pet. iii. 22 . . . . .	62
" xii. 41 . . . . .	88	Rev. x. 7 . . . . .	263
Acts vii. 22 . . . . .	110	" xv. 3, 4 . . . . .	266
" viii. 35 . . . . .	116	" xix. 12, 13, 16 . . . . .	270

IV. — HEBREW WORDS.

	PAGE		PAGE
אוצר . . . . .	72	כִּי . . . . .	131
ארהים . . . . .	87	כִּן . . . . .	116
אמת . . . . .	36	נאם . . . . .	94
בעל . . . . .	224	ננש . . . . .	44
דבר . . . . .	184	נצח . . . . .	36, 160
חביט אל . . . . .	93	ינו . . . . .	55
הושיעה . . . . .	53	ינכה . . . . .	4
חנם . . . . .	90	ינשה . . . . .	237
חכיד . . . . .	101	יעת . . . . .	236
יהב . . . . .	247	קראת . . . . .	4
יוצר . . . . .	72	שר . . . . .	174
פ . . . . .	116	תרומה . . . . .	159
כהן . . . . .	220		

V. — GREEK WORDS.

	PAGE		PAGE
ἀδυνατεῖν . . . . .	49	νῆκος . . . . .	39
Βάαλ . . . . .	155	παρθένος . . . . .	4
δωρεάν . . . . .	90	ποιμαίνειν . . . . .	5
ἐλπί . . . . .	73	προλήγιοι . . . . .	50
ἐπιγαμβρεύειν . . . . .	50	τρώγων . . . . .	20
ληνός . . . . .	56	ὑποζύγιοι . . . . .	51
Ναζαρέτ . . . . .	12, 13, 15	ὑποζήγιοι . . . . .	50
νεῦνις . . . . .	4		



# THE BEGINNINGS OF HISTORY

According to the Bible and the Traditions of the Oriental Peoples. From the Creation of Man to the Deluge. By FRANÇOIS LENORMANT, Professor of Archæology at the National Library of France, etc. (Translated from the Second French Edition). With an introduction by FRANCIS BROWN, Associate Professor in Biblical Philology, Union Theological Seminary.

1 Vol., 12mo, 600 pages, - - - \$2.50.

"What should we see in the first chapters of Genesis?" writes M. Lenormant in his preface—"A revealed narrative, or a human tradition, gathered up for preservation by inspired writers as the oldest memory of their race? This is the problem which I have been led to examine by comparing the narrative of the Bible with those which were current among the civilized peoples of most ancient origin by which Israel was surrounded, and from the midst of which it came."

The book is not more erudite than it is absorbing in its interest. It has had an immense influence upon contemporary thought; and has approached its task with an unusual mingling of the reverent and the scientific spirit.

"That the 'Oriental Peoples' had legends on the Creation, the Fall of Man, the Deluge, and other primitive events, there is no denying. Nor is there any need of denying it, as this admirable volume shows. Mr. Lenormant is not only a believer in revelation, but a devout confessor of what came by Moses; as well as of what came by Christ. In this explanation of Chaldean, Babylonian, Assyrian and Phœnician tradition, he discloses a prodigality of thought and skill allied to great variety of pursuit, and diligent manipulation of what he has secured. He 'spends the bayonets' by boldly using for Christian purposes materials, which, if left unused, might be turned against the credibility of the Mosaic records."

"From the mass of tradition here examined it would seem that if those ancient legends have a common basis of truth, the first part of Genesis stands remarkably related to the religious history of mankind, than if it is taken primarily as a record, by one man, to one people."

While not claiming for the author the setting forth of the absolute truth, nor the drawing from what he has set forth the soundest conclusions, we can assure our readers of a diminishing fear of learned unbelief after the perusal of this work."—*The New Englander*.

"With reference to the book as a whole it may be said: (1). That nowhere else can one obtain the mass of information upon this subject in so convenient a form; (2). That the investigation is conducted in a truly scientific manner, and with an eminently Christian spirit; (3). That the results, though very different from those in common acceptance, contain much that is interesting and to say the least, plausible; (4). That the author while he seems in a number of cases to be injudicious in his statements and conclusions, has done work in investigation and in working out details that will be of service to all, whether general readers or specialists."—*The Hebrew Student*.

"The work is one that deserves to be studied by all students of ancient history, and in particular by ministers of the Gospel, whose office requires them to interpret the Scriptures, and who ought not to be ignorant of the latest and most interesting contribution of science to the elucidation of the sacred volume."—*New York Tribune*.

\* \* \* For Sale by all booksellers, or sent, post-paid, upon receipt of price,

CHARLES SCRIBNER'S SONS, PUBLISHERS,  
743 AND 745 BROADWAY, NEW YORK.



# *The Theory of Preaching,*

## LECTURES ON HOMILETICS.

By Professor AUSTIN PHELPS, D.D.

One volume, 8vo, - - - - - \$2.50

This work, now offered to the public, is the growth of more than thirty years' practical experience in teaching. While primarily designed for professional readers, it will be found to contain much that will be of interest to thoughtful laymen. The writings of a master of style of broad and catholic mind are always fascinating; in the present case the wealth of appropriate and pointed illustration renders this doubly the case.

### CRITICAL NOTICES.

"In the range of Protestant homiletical literature, we venture to affirm that its equal cannot be found for a conscientious, scholarly, and exhaustive treatment of the theory and practice of preaching. \* \* \* To the treatment of his subject Dr. Phelps brings such qualifications as very few men now living possess. His is one of those delicate and sensitive natures which are instinctively critical, and yet full of what Matthew Arnold happily calls sweet reasonableness. \* \* \* To this characteristic graciousness of nature Dr. Phelps adds a style which is preëminently adapted to his special work. It is nervous, epigrammatic, and racy."—*The Examiner and Chronicle*.

"It is a wise, spirited, practical and devout treatise upon a topic of the utmost consequence to pastors and people alike, and to the salvation of mankind. It is elaborate but not redundant, rich in the fruits of experience, yet thoroughly timely and current, and it easily takes the very first rank among volumes of its class."—*The Congregationalist*.

"The layman will find it delightful reading, and ministers of all denominations and of all degrees of experience will rejoice in it as a veritable mine of wisdom."—*New York Christian Advocate*.

"The volume is to be commended to young men as a superb example of the art in which it aims to instruct them."—*The Independent*.

"The reading of it is a mental tonic. The preacher cannot but feel often his heart burning within him under its influence. We could wish it might be in the hands of every theological student and of every pastor."—*The Watchman*.

"Thirty-one years of experience as a professor of homiletics in a leading American Theological Seminary by a man of genius, learning and power, are condensed into this valuable volume."—*Christian Intelligencer*.

"Our professional readers will make a great mistake if they suppose this volume is simply a heavy, monotonous discussion, chiefly adapted to the class-room. It is a delightful volume for general reading."—*Boston Zion's Herald*.

\*\* For sale by all booksellers, or sent, post-paid, upon receipt of price, by

CHARLES SCRIBNER'S SONS, PUBLISHERS.

743 AND 745 BROADWAY, NEW YORK.







UNIVERSITY OF CALIFORNIA LIBRARY  
Los Angeles

This book is DUE on the last date stamped below.

LD-URL APR 28 1968

REC'D MLD

OL JAN 14 1985

REC'D LD-URL

MAY 24 1966

JAN 23 1985

REC'D FEB 15 1974

REC'D LD-URL

JAN 18 1988

JAN 1 1988

RENEWAL  
LD URL

REC'D LD-URL  
MAR 25 1974

APR 16 1974

DISCHARGE-URL

OL JUN 29 1981

APR 30 1981

Form L9-40m-7,'56 (C790s4)444

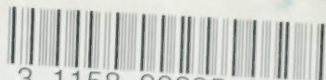
THE LIBRARY  
UNIVERSITY OF CALIFORNIA  
LOS ANGELES



UC SOUTHERN REGIONAL LIBRARY FACILITY



AA 000 634 513 6



3 1158 00095 8123

